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IOHANNES EDWARDS.
S.T.P.

THE
PREACHER.

A
DISCOURSE,

Shewing, what are the Particular
Offices *and* Employments

Of those of that

CHARACTER
IN THE
CHURCH.

With a Free Censure of the most com-
mon FAILINGS and MISCAR-
RIAGES of Persons in that Sacred
Employment.

To which is added,

A Catalogue of some Authors who may be
beneficial to Young Preachers and Stu-
dents in Divinity.

By JOHN EDWARDS, D.D.
Sellow to Saint Johns College Cambridge

L O N D O N:

Printed for J. Robinson, J. Lawrence, and J. Wyat,
MDCCV.



THE
P R E F A C E

T O M Y

Reverend Brethren

O F T H E

C L E R G Y.

I Know none to whom the following Papers can be more suitably and properly addressed than to your selves. The Great and Noble Theme which I handle is your Peculiar Concern, and is most worthy of you; and therefore you have a proper Right to it, and it deservedly claims your Patronage.

Besides, I have been encouraged by some of you to deliver my Thoughts impartially concerning the Sacred Office of Preaching, to offer Directions about the

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Right managing that Important Task, and to take notice of the Failings of the Pulpit. And I the rather comply with your Desires, because of my frequent Illnesses and Indispositions, which have in a great Measure unfitted me for that Work which I took so much Pleasure in (for I think I could as truly as any Man apply that to my self, which Mr. *Herbert* gives as one Character of a Clergy-man, *The Pulpit is his Joy and his Throne*) but however, I will still Preach by being helpful to others to discharge that Office aright.

I most freely own that I have not come up to the Excellency and Dignity of my Subject, and perhaps no one can. I am very willing to acknowledge my own Disability: and whilst I attempt to remedy the Defects of others, I am sensible that I have far greater of my own. But this doth not deter me from the present Performance, for tho' we have all of us our Imperfections, yet we may mutually serve one another by our sincere Advices and Counsels, by our friendly Censures and Admonitions. And this is the thing that on my part I have undertaken: For I believe we all agree in this, that there wants some Reformation of our Pulpits, and that there should be some
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I have more particularly insisted on the *Doctrines* which I thought a Preacher of the Gospel is indispensably obliged to instruct his People in, but which I observed were either too often Omitted, or (which is worse) misrepresented and Vilitied. And here I am sure I shall have every unbiaſſed and conſiderate Churchman on my ſide. Our Learned and Pious Biſhops, our Conventions, our Universities, and the Body of our Clergy have gained immortal Re-nown by their adhering to that Faith which our Church in her *Articles* and *Homilies* propounds to you, and which in the main agrees with the *Confessions* of Faith of other *Reformed* Churches. That none of us may be enclined to vary from this Standard, that we may not revolt and degenerate from the Principles and Doctrines of our Church, which ſhe received from the Holy Scriptures, is my deſign in particularly mentioning them in the enſuing Book, and propounding them to my Brethren as the deſerved Subjects of their Diſcourſes from the Pulpit. And now in this *Preface* I will take occaſion to offer the *Reasons* which induced me to take notice of the faultineſs of thoſe Preachers

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who shall at any time neglect or pervert these Doctrines.

I. This is a Reflection on the *Reformation*. We had this Christian Faith brought over betimes into this Island by the first Planters of the Gospel, and it continued in the *British Churches* till Popery depraved it: but even then there were some that stood up and asserted it: and at the *Happy Reformation* it was established by those Eminent Persons whom God stirr'd up here in this Nation, as he did others in Foreign Countries. Amongst us these Doctrines continued and flourished a considerable time, even in the Reigns of three Excellent Princes: at which time the contrary Opinions were reckon'd in the number of *Papist Errors*, as we plainly see in Bishop *Jewel's Defence of his Apology*, and in *Dr. Sutcliff's Survey of Popery*, and in Bishop *Hall's Treatise of the Old Religion*, as also in *Willet's Synopsis of Popery*; where the Doctrine of *Free Will*, and *Justification by Works*, and the *denying of Predestination*, of *Original Sin*, and *Special Grace in Conversion* are reckoned as the proper Tenents of the Church of *Rome*. And it may be remarked (whatever Observation may be made in other

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other Countries) that among us it hath been fatal to these Doctrines to be often befriended by those who were Well willers to *Rome* and to *Arbitrary Government*. We know the time when none were running faster into the Embraces of that Church, and favoured its Superstitious Ceremonies, and none were more flaming Asserters of Absolute and Despotick Sway than those who approved of and preached up these Opinions. And the Effects of the Conjunction and Affinity of these Perswasions would be too visible at this day, if we were not blessed by the Divine Providence with a QUEEN of extraordinary Moderation and Prudence, who both before her coming to the Throne, and ever since hath given us abundant assurance of her implacable Averseness, not only to the Religion of the Church of *Rome*, but to the Arbitrary and Exorbitant Rule of Princes, and if we were not also blessed with such Prelates and Overseers of our Church as set before their Eyes that Glorious Example of Royal Moderation.

So it is that the great and furious maintainers of the *Remonstrant* Doctrines do easily slip into some of those of the *Roman Catholicks*, and shew a great Favour for them.

them. The *States* in the Low Countries complained that the *Arminian* Disputants among them had created them more trouble than the King of *Spain* had by all his Wars. And truly it seems natural to that sort of Men to be unquiet and turbulent, to bluster and make a noise, and to endeavour to banter Men into their Opinions, and thereby to make way for the Tenents of another Church. Far be it from me to insinuate that all those who defend the *Arminian* Doctrines, have a Bias upon them towards *Popery*. We have a plain and undeniable Confutation of this in our own Churchmen. But yet I observe that the Grand *ARMINIAN* Points are sometimes joyned with some of the Articles of the Church of *Rome*, in other Persons besides those that are of the *Roman* Communion, and go hand in hand together.

Stanhope One of our Divines, lately fixed in an Ecclesiastical Post of great Eminency, tells the World, *tho' Gods Grace be Almighty, yet Man is not a proper Object for this Omnipotence to exert it self upon: for should he be forced even to his own Good, that Compulsion would not only take away the Merit of the Act, but the very Nature of the Person, whose very distinguishing Character is Choice and Freedom*

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dom of Consent. Tho' the Conversion of Sinners be so frequently attributed in Scripture to the Almighty Power of God (the same that was exerted at the Creation of all things out of nothing, and the raising of Christ from the dead) yet this Writer disowns it, that he may uphold the Doctrine of *Free Will* (which he calls *Choice* and *Freedom of Consent* :) and we see this Doctrine draws in with it that of *Merit*. This Author asserts that Man hath nothing to do with the Almighty Grace of God, which indeed is something *more* than his Brethren of the *Remonstrant* Perswasion will allow of. But out of the extraordinary Kindness which he hath to *Free Will*, he peremptorily avers it, and at the same time, to secure *Free Will*, he sets up *Merit*. And who knows not that upon *Merit* are built the Doctrines of *Supererogation*, and *Satisfaction*, and that other Popish Points are easily deducible from it? Thus the Communication is open between Free Will and several Tenents of the *Roman Church*. And from other Instances which I could produce, it is evident that a Zeal to be *Anti-Calvinists* make some Persons Symbolize with *Rome* in some of their Perswasions. A stiff *Remonstrant* is soon decoyed

and profelyted to part of the *Roman* Faith.

Let us then, My Brethren, understand our selves aright, and by no means recede from the Doctrines which the *Reformation* conveyed to us. Let us always remember that these are the Truths which our Church was happily restored to at that Blessed Juncture: and let us think it a high affront to the *Reformers* of our Church (some of whom were Glorious Martyrs and Confessors) to oppose their united Judgments. It is a scandalous thing to slight and disregard the unanimous Suffrages of all the Great Men who led us out of Popery into the *Protestant* Religion. Shall we, who profess our selves to be the great Bulwark of the *Reformed* Religion and the *Protestant* Cause, shall we revolt from the Principles which we took up at the Reformation? Shall we hold fast our *Rites* and *Ceremonies* which we had from our Reformers (tho' perhaps they would in a short time have laid some of them aside) and yet let go the *Doctrines* they transmitted to us? Surely we who have a high esteem for the *Liturgy* and *Prayers* composed by those Pious Persons, should not be ashamed of the *Articles* which the same Holy Men professed.

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fed and delivered to us. Yea, we are obliged to adhere to them, and to make open profession of them, lest we too apparently shew our selves to be no Friends to the *Reformation*.

II. Hereby we discharge not only the *Reformation* and *Protestant Religion*, but more particularly that *Church* of which we have the Honour to be Members, and which we have a thousand times proclaimed to be the *Best* and *Purest*, and *most Apostolical Church in the World*. Seeing she is so, we ought to reverence her Doctrines, and publickly own them in our Preaching, and not abuse and dishonour her by misrepresenting them. For this is a firm Proposition, that they who adhere to the *Remonstrants* Opinions, abandon the Doctrine of the *Church of England*, and consequently refuse to pay that Honour which is due from them to her. What an egregious Reproach will it be, to the *Church of England*, I will not say (for she remains the same Pure Church that she was at the Reformation) but to some of her Sons, if they abandon those Doctrines and Articles of Divinity which she still strenuously asserts and maintains,

maintains, and which she always profess'd to be her Judgment and Belief?

Yea, shall we not blush to be less Orthodox than the *Dissenters*? shall we not be asham'd to be less observant of the Doctrines of our Church than they whom we brand as Schismatics? Do we not see that a great part of those who dislike the *Discipline* and *Communion* of our Church, firmly adhere to the *Articles* of it? And shall We, who have subscribed to them, and have under our Hands left it on Record that we did it *ex animo*, shall we disregard them, yea, and preach them down? Far be this from us, but rather let us both joyn in asserting the Old received Doctrines of the Church of *England*, the same that were owned, asserted and vindicated by her Archbishops, Bishops, Professors of Divinity, Preachers, and all her true Sons and Members after the Reformation. And thus there will be no occasion for the Distinction, which some would be ready to make, of the *Old* and the *New Church* of *England*. Nor will there be any Ground for that Query, where were their Doctrines before the *Arminians* and *Remonstrants* set up? Our Church in her *Communion* wishes that a certain *Godly Discipline* may be restored:

stored: Truly, I think she may now with as much reason wish the same concerning some of her *Godly Doctrines*, even those that are contained in her Articles and Homilies. It is the hearty wish of all the True Lovers and Admirers of our Church, that these may regain their Pristine Esteem, and be heard oftner in our Sermons. This makes me so concerned in the following Discourse to call upon my Brethren, to be mindful of their Duty in this Affair, and to act as becomes the Ministers of the *Church of England*.

III. The contrary practice reflects on *Religion it self*, and the *Sacred Writ* on which it is founded, and by which it is supported. For if we consult the decisions of our Convocations, and the Writings and Discourses of our Archbishops and Bishops, and the rest of our Clergy, we shall find that they alledge for these Doctrines the Holy Scriptures, and make these the groundwork of their Belief, and of their Assertions in these matters. For if they argue about these things, they must argue out of this Book, following the Pattern set them in the Antient Synods, where the Bible was wont to be placed upon a Throne, and
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was appealed to on all Occasions. We must govern and manage all our Reasonings about Divine Things by what we find in those Writings. For we are to know that Divine Mysteries are not of a size with our Understandings, but far surpass the reach of them, and depend wholly on the Will and Pleasure of God. They are Notions that do not naturally come into the Minds of Men, but we learn them from the Scripture, and the positive Declaration of Gods Will there. In *Natural Philosophy* we may use Conjectures, and indeed scarcely any thing else, unless where we have Experiments, the only solid Basis of this Science: otherwise 'tis but Hypothesis. In *Moral Philosophy*, Reason and the Nature of the things, but chiefly the Study of the Nature of God and of Man conduct us to true and right Notions. But in *Divinity*, especially in the Doctrines of *Christianity*, the Scripture is the only Guide, and the surest Rule, and therefore we must submit to this, and be wholly directed by it. And tho' there be Difficulties that can't be cleared, and Objections that we can't solve, yet we are bound to believe the Doctrines themselves. For we must remember that the Design in this Sacred Volume is to ex-
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alt the Divine Will and Sovereignty, and to debase the high Thoughts and Reasonings of Frail Mortals. Wherefore that which oftentimes appears to us to be most reasonable and plausible, is not the nearest to Truth. Yea, generally, the less there seems to be of Humane Reason and Probability in the Doctrines of the Gospel, and the more strange these are to our Natural Conceptions, the greater stamp of Divine Authority they have upon them. Wherefore this ought to satisfy us, that God hath declared his Will concerning these Matters in the Sacred Writings, and therefore we ought heartily to believe them, and as heartily to reject the idle Conceits and Fancies of those Men who (notwithstanding their great Pretences to profound Reasoning and Arguing) abuse their Wit and Parts, merely to oppose the Sacred Discoveries.

Now, seeing this was the Conduct of our Ancesters, seeing they examined the Doctrines I speak of by *Scripture*, and embraced them themselves, and commended them to us on that very Ground, how ill will it be here among Persons of lewd Principles, and deriders of Religion, if some of the present Race of Churchmen, despise
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and reject those very Doctrines? Is it not to be feared that the Credit of the Scriptures will be much impaired hereby? And will it not redound to the dishonour of Religion that some of our chief Principles and Doctrines cannot hold out and remain the same above Fourscore Years; and that in the Church, as well as in other Societies of Men, there are new Modes and Fashions introduced? I'm afraid this will be thought by some to bear too hard upon *Religion* it self. Wherefore there is need of that Warning which I have given.

IV. This is more particularly an Impeachment of our *Integrity* and *Stedfastness*. If any of us thus alter with the Times, and swap our Old Opinions for New ones, how shall we account for our *Sincerity* and *Constancy*? If we thus wheel about, what is the World to expect of us afterwards? It gives some Umbrage and Suspicion that we are sailing back again to the Old Point: and this Alteration looks like a Preparative to it. Wherefore as we desire to give Proofs of our Uprightness, and being Hearty in our Religion, let us keep our Ground, let us hold fast that Form of sound Words which our Church hath delivered

vered to us. Let us not dissemble our Perswasion, and thereby hazard and betray the Truth. Let us consider how dangerous a thing it is, after so wonderful and happy an enlightning of our Minds with Divine Verities by the Holy Scriptures, and by the particular Ministry of our Church, wilfully to put out our Eyes, and to affect Darkness instead of Light. We should remember what the Apostle saith, *If I build again the things that I have destroy'd, I make my self a Transgressor.* We certainly shall be Transgressors and Delinquents of a very high Nature, if we renounce those Truths which by being adopted into our Church, and being made Ministers of it, we solemnly undertook to assent to, to profess, and to preach. I have often wondred how our Divines, who are persons of Good Sense and Understanding, and who pretend to be faithful and stedfast to the Church, can so easily relinquish those Articles which they cannot but know are the profess'd Doctrines of our Church.

And here let me add this too, that by this Fickleness and Inconstancy we teach others to throw off the Doctrines of the Orthodox Church, and we authorise that practice in them which yet we condemn.

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For why may may not *Socinians* (to mention them only at present) oppose the Doctrines of the *Trinity*, and *Christs Satisfaction*, &c. as well as any of us trample upon those of *Predestination*, *Imputation of Christs righteousness*, the *Necessity of Special and Supernatural Grace*, the *Final Perseverance of those that are regenerated*, &c. They have us for their Pattern, and we can't be angry with them for following our Example. We Interpret and Expound away our Articles, we Gloss away most of our chief Doctrines: and this we have been doing these Forty or Fifty Years, and we persist in it to this very Hour. Thus we teach our Adversaries to tack about, to be Renegades and Deserters, and thereby to convince the World of their *Insincerity* and *Inconstancy*. But let us be asham'd of this Folly, and think our selves concerned to imitate the Great Apostle, whose Preaching was *not yea and nay*, 2 Cor. 1. 17. that is, it was not Changeable and Inconstant: he did not fluctuate in his Sermons to the People, he affected not Innovations in his Doctrines.

V. This Declension of some of us in our Doctrines is a reflection on our *Prudence* and

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and *Self-Management*. We shew our selves to be very weak and soft in suffering our selves to be tied down to other Mens Tadders, and in tamely conforming our selves to their Words and Sentiments. There was one *Titian*, an Orator, who was called * *the Ape of his Time*, because his Talent lay in *imitating* other Men, and their Writings and Sayings. This, it seems, was not thought in those Days to be matter of Commendation. Nor is it really so now, whatever some may think : but it is an Argument of Unmanliness and Imprudence apishly to imitate some Men in a Set of Opinions which are at this Day in fashion. And it is certain that this is not the Way to Truth, for a designed Imitator can't be Master of Truth. Who sees not that it is *Modish* to be an *Arminian*, to think and speak as the *Remonstrants* do? Whence it is that so many of our Preachers embrace those Notions, and especially our Young Divines affect to resemble their Seniors, and to follow their Leaders, and greedily to lick up whatever falls from their Mouths.

* Qui dictus est Simia temporis sui, quod cuncta imitatus est. Capitolin.

or Pens, out of that respect which they pay to them, and perhaps from the Expectations which they have raised in them. For none are their Favourites and Minions but those that shape their Opinions to their Dictates. And the time was when a Book could not be Licensed, if the Chaplain surmised that it savoured never so little of any Doctrine owned at the Synod of *Dort*, tho' some of our own Divines, yea Prelates of our Church, were worthy Members of that Synod.

But now I hope we may promise our selves other things under the present Governors and Rulers of our Church, who are as Eminent for their Moderation, and Temper as for their Learning and Piety. And I think I may truly say, there never was such an Age of *Preaching Bishops* since the Apostles times, and those that presently succeeded them: and many of them excel in that Faculty the rest of the Clergy, as much as they surpass them in their Station and Office. These Wise Persons know that it is unworthy of their Sons and Brethren to take up Opinions in Religion merely because they carry the Vogue, and are grown Fashionable; and to postpone and lay aside *other Doctrines*, only on the
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Account of their being received but by a few at present. We should rather look upon these latter with a more favourable Eye, because they are generally discountenanc'd, and the Professors of them are Discouraged and Brow-beaten. We see that this is a degenerate Age, and Liberty of thinking and discoursing is abused, and Men are mightily dissettled in their Perswasions. It is acknowledged by all sober and wise Persons that the Great Truths of Christianity were never more slighted, affronted and exposed than now: and this Corruption hath spread it self among all Ranks of Men. Wherefore the *General Reception* of the former Doctrines is a just Prejudice against them, and the *Paucity* of those who hold and maintain the others is an Argument for them.

But I expect, as this Age recovers it self, and grows better, (which I hope is a Work reserved for the *Queen* and her *Bishops*) these Right Sentiments and Principles will obtain again among us, and our Pulpits will every where resound with them. We know there are wont to be *Revolutions* in Religion as well as in other Matters. There is a *Vicissitude* in Doctrines as well as manners in the World.

For there are certain Times and Seasons for all things: and what will not be received in one Age, will in another. The *Civil* or *Roman Laws* lay dead and useless from a short time after *Justinian* (who was the great Restorer of them) till after *Charles the Great's* time, which was about Three Hundred Years. And as Laws are buried and rise again, so it fares with Philosophy: *Aristotle's* Books were burnt by order of a Council held at *Paris* about the beginning of the Thirteenth Century; whereupon there were none that professed his Principles and Opinions. But about fifty Years after *Thomas Aquinas* brought them back again and revived them, and they became the Philosophy of that and other Universities, and so continued till another Revolution happen'd. Others before the famous Dr. *Harvey*, as *Andreas Cæsalpinus* and *Paulus Sarpinus*, held the Circulation of the Blood: and an *English* Man writ a Piece in defence of it, but the Books would not take, for that Doctrine was looked upon as a mere Conceit and Whimsy. But afterwards when *Harvey* undertook the thing, it met with general Approbation, and the Learned wonder that the contrary Sentiment could prevail
so

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so long. So that it seems there are certain Times and Critical Seasons for Opinions. Those that lie dormant for a time, are Awakened afterwards. Those that are ill thought of in one Age, are applauded in another. And so I verily believe it will be with those Theological Tenents which I have partly mentioned in this Preface, and more largely in the following Discourse. They appear with Disadvantage at present, and some of our Preachers will not digest them, but I doubt not they will be received at another time, when there is a more favourable Opportunity for them. Yea, at this very time there are those of our Church who will not be prevailed with to abandon them.

Though there had been a great Degeneracy from this kind of Doctrines in some of our Churchmen in the late times (as their Writings and Sermons discovered) yet in a Book written then by Dr. *Wilkins*, afterwards Bishop of *Chester*, we are told that * *among the late Writers those that are Eminent for their Orthodox sound Judgment, are Calvin, Peter Martyr, Musculus,*

* Ecclesiastes. p. 105, 106. Old Edition.

Bullinger, Lavater, Danæus, Paræus, Piscator, Zanchy, Junius, &c. And among the *English Divines the most eminent* are Bain, Bisfield, Ames, Cartwright, Perkins, Willet, *Bishop Davenant, &c.* And afterwards he tells us that * *the most eminent for Sermons and Practical Divinity are these, Bishop Morton, Bishop Hall, Archbishop Usher, Bishop Brounrigg, Bishop Reinolds, Mr. Ball, Mr. Bolton, Daniel and Jeremy Dyke, Dod, Perkins, Greenham, Gataker, Gouge, Sibbs, Burroughs, Burges, &c.* all of them *Calvinists* in Doctrine. And as for others that are added, they have been inserted by the late Editors of the Book, who have filled it with a great deal of Trash. Now, I mention these things to let you see what was thought to be the Standard of Orthodoxy in those times, and by whom it was so thought, namely by One whom you have a great Reverence for, and whose Judgment is prized by you, and whose other Writings are very favourably received. And I might add that there is still a great Part of that University, whereof this Person was

* P. 108, 109.

a Member, that still retains the Old Episcopal Divinity. But if he, when he put on his Lawn, and others in a short time afterwards alter'd their Judgments, it is no great Argument of their Sincerity, but it is a Proof of what I have asserted, that there is a Circulation of Opinions, and that we may expect that those Doctrines which are embraced by some now, will be exchanged for others afterwards, even the same that our Church always held. We may hope that that Mushrom-Divinity, which came up of a sudden, will as suddenly vanish.

Thus I have given some Account of the *Principles* and *Doctrines* which the ensuing Discourse mentions, and I have shew'd how *Reasonable* it is that we should own and assert them.

As for the other Parts of the Discourse, it is not requisite that I should say much here. It cannot but be taken notice of by the Readers that I have represented the *Office of Preaching* as a very *Difficult* Work: and so indeed it is, because there are so many things required to complete a Preacher. There is an absolute necessity of long Studying and much Thinking, which are very Laborious things. I dare boldly say, and

yet I come short of expressing what I intended, that there is as much Pains in Studying as there is Ploughing, and in the like Fatigues of Husbandry : whence perhaps the same * Word in *Hebrew* signifies both Employments. Much more, to perform those several other things, and in a right manner, which I have set down, is a very Hard and Arduous Task. But I hope the consideration of the Transcendent *Excellency* of it (which I have also endeavoured to set before you) will help you to conquer the Difficulty. *We have*, saith † One who speaks freely in every thing, and is a good Judge in the present Matter, *Good Preachers, and we have Indifferent Ones.* Now, The Design of the following Undertaking shews that I would have them to be all of the former Rank, Good, Great and Eminent : that the World may be convinced that we have Reason (with the Apostle) on just occasion to *magnify our Office*, or rather (as it should be rendred) to || *glorify it*, to di-

* Charash, aravit, cogitavit.
memory of the late Queen, p. 100.

† Essay on the Memory of the late Queen, p. 100.
|| Thy diaxonian do Gal. 1. 13.

display the Beauties and Glories of it.

I might have added something more under that Head of the *Usefulness of Humane Erudition* in a Preacher, and have shewed particularly how Beneficial *Metaphysical* and *Scholastick* Learning are. I do not mean the Dry and Sapless Niceties of the Schools, I mean not the Tiffany and Cobwebs which hang about their Writings, but the necessary Knowledge of the Terms of Art, and the useful Distinctions which we have from those Writers; for they are very serviceable in Controversies of Divinity, and it may be observed that those have the Advantage of their Adversaries who are skilled in these. As for *Metaphysics*, it cannot be denied that they are useful to the helping us to a clear and distinct apprehension of things, and to the widening and enlarging of our Minds, and the cultivating of our Thoughts. Whence it is that Unthinking Persons, and those that never study for Accuracy of Conceptions, hate this sort of Learning as much as a Deist doth Creeds and Catechisms.

I might have further urged the *Necessity of a Preacher's Good Life* from those Arguments which I propounded, and more particularly

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particularly from That, that all Men see and observe, and make Remarks on the Lives of their Preachers. Even those who are not able to pass Judgment concerning their Parts and Abilities, and the Doctrines which they preach, can judge of their Manners and Behaviour. The meanest of the People can do this, they can discern whether their Minister be Humble or Proud, Sober or Intemperate, Covetous or Charitable, loose or strict in his Conversation.

And I might have farther enlarged upon *this*, that nothing is more Attractive and Charming than a Good Life, and more signally That of the Clergy. Even in *Pagan* History we find this often verified, that if they had a good Opinion of the Manners of their *Priests*, they were wont to admire and imitate all that they saw them do. Our late Travellers tell us that the People of *Pegu* (a Kingdom in the *East-Indies*) most greedily drink down the Water wherein their *Talipours*, that is, their *Preachers* wash themselves, accounting it Holy. And do we not see that among *Christians* the Holy Life of a Clergyman procures Reverence and Love, and com-

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commands Compliance and Imitation in every thing? This is a convincing Sermon; and there are many that Will be perswaded by This, who will not be moved by the Sermons and Discourses from the Pulpit. As it was rightly said by a * Great Man, *that a Christian is the Best or Worst of Men*, so the same may more particularly be said of a *Clergyman*, and more especially of a *Preacher*. He is the Best of Men, if his Life be exact: but the worst, if it be Ungodly and Scandalous. Wherefore the Consideration of this should oblige us to take care to Preach by our Lives, that our other Preaching may prove Effectual.

And besides those Arguments which I have used, this more especially was worthy to be insisted upon, that a Holy Life is necessary in a Minister, because it is an Advancer of Divine Knowledge. It is so in the way of Divine Blessing and Reward, for a Godly Conversation is recompensed with Improved Knowledge and Rectified Notions. And it is so in the Nature of the thing it self, for the true Knowledge of

* Salvian. De Gubernat. Dei. l. 3.

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the Scriptures and of the Will of God, and of our Duty, is never attained but by Purity of Mind, Honesty of Heart, and Holiness of Life. But on the contrary, Error is usher'd in with Vice, and procures Admittance and Entertainment. A lewd Life naturally breeds an Erroneous Conscience. False Perswasions are fostered by Wicked Practices. Wherefore we are concerned to use the Right Method for arriving to the Knowledge of Divine Truths, which is so necessary in our Function and Ministry. We must Live and Act according to what we already know: and this will scatter the Remains of our Ignorance, and produce every day more and more a greater Light and Knowledge. This certainly is a very strong Motive to the leading of a Virtuous and Godly Life. And therefore, this ought to be taken Care of as the Great Master-Piece of a Preacher.

I must not omit here in this Introduction to remind the Reader to understand me aright, when in one place in the following Discourse, I alledge St. *Jerom's* Opinion concerning the Parity of the Clergy, for I mention it only as his Judgment: that is all I do. This Caution I thought I was obliged to insert here, lest any

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any should be prejudiced, by my mentioning that Fathers Opinion, against the Government of our Church as it is by Law established. But this shall not hinder me at any other time from fully and impartially examining what that *Father* hath said concerning this matter, and setting it before the Reader in a true Light, and shewing how it agrees or disagrees with the Testimony of Scripture, and of that of the Primitive Writers of the Church, and with the Practice of those times, and the Matter of Fact which Ecclesiastical History hath recorded.

As to the short *Catalogue of Books* at the End of the ensuing Papers, it is only inserted there at present as an Essay of what might be performed, if there were more room. As the *Catalogue of Authors* in Bishop *Wilkins's Ecclesiastes* is too large and redundant, so this may be looked upon as too short and defective: but this is a Fault that may be remedied afterwards, tho' I am of Opinion that a *Few Books* are preferable to many. I do not think it needs any Apology that I have set down some of my own, for I composed them on purpose to be serviceable to Beginners in the Sacred Studies, and to prepare Young Divines

vines for their Work. And I shall heartily thank God if any of my Brethren of our Church, or of those that differ from us, find them useful to that end.

I must here say something in vindication of the Freedom which I have used in animadverting on the Writings of some of my Brethren, and one of them more especially. I do not know why I may not say it without Arrogance, that I think I have lived long enough to be able to pass a Judgment, in some Measure, on any Man's Performances in Divinity: and if any Man will do the like of mine (as I question not there are enough that will) they have my free leave. Tell me not of the General Applause which some of those Writings have met with, for this argues not the Worth of the Undertaking, but the Weakness of Judgment which reigns in the generality of those who pretend to judge of Sermons. Not but I own them to be in their kind Laudable, and I shall be one of the first that shall give them their due Commendation; yea, I have done this already in the following Discourse, as the Reader will find. But then, I say this, they fall short of the extraordinary Character which some give them. It is not

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unlikely that if another had preached and published some of those Sermons, they would have been slighted: Yea, there hath been an Experiment made of this, I am told; and from other Mouths, which could pronounce them with as good a Grace as the Author, they were looked upon but as mean Entertainment. But be this as it will, the thing which I find fault with is this, that some of those Discourses contain in them sundry unsafe Passages concerning God, and the Scriptures, and Christianity: and there are many bold Strokes in them which conduce to the diminishing and disparaging the Doctrines of Revealed Religion. Natural Reason and Endowments are too highly extolled, and the Difference between Moral and Evangelical Principles and Duties is taken away. Dr. *James Harmin*, and the *Leyden Remonstrants* are prefer'd to St. *Paul* and his Writings, *Episcopus* and *Limborch* are more valued than the Dictates of the *Apostles*. And, in my judgment, there are many Indecent and Irreverent things said, relating to Religion and the main Matters appertaining to it.

If it be asked why I have produced *Particular Instances* of some of those Failings which

which I take notice of in Preaching, I answer, that I have done what I was bound in Reason and Conscience to do: for if I verily thought them to be Mistakes and Failings, and dangerous ones too, I could not do better Service to the Church, than first to detect them, and then openly to censure them. I remember *Quintilian* often gives *Examples* in particular Persons of the Vices and Defects in an *Orator*, whom he undertakes to describe. So *Erasmus* in his *Ecclesiastes* doth the same of the Vices in *Preaching*, and names the very Man he finds fault with. But this I have for the most part forborn to do, for my Discourse being chiefly calculated for you my Brethren of the Clergy, that is, Men of Learning and Reading, such as are well acquainted with all Authors, and must not be supposed to be Ignorant of the Writings of your Brethren, for that Reason I have not always troubled you with the Author's Names.

Besides, I had a mind to try the skill of some others, and to see whether they knew the Words of a Writer without putting down his Name, with Book and Page in the Margin.

And

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And this way I chose likewise as a good Expedient to make trial of the Judgments of my Readers, for some condemn a Doctrine, and dislike a Passage in a Book, because it is such an Author's; and on the other hand they cry up and applaud other Passages on the same account. Wherefore I have generally omitted the *Names* of the Persons I quote, and I have barely propounded what they say, that so the Reader may judge of it without Prejudice and Partiality, when he is not acquainted with the Author. But as for the *Quotations* themselves, I have been very exact in setting them down, and the Reader may depend upon them.

To draw towards the Conclusion of this Preface, I know it may seem very Invidious, as well as a Daring Task to reflect upon Persons and Things as I have done: I know I shall by this Freedom that I have used, offend some Persons; but it is an Offence taken, not given, and therefore I shall be little concerned for it. I never consult other Mens Liking or Disliking when I have Scripture and Truth on my side. I may perhaps have displeased many, and it is not improbable that I shall displease more: but this I most sacredly

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promise that I will ever strive to make Truth my Friend, and to please and gratify her. For my part, I am no *Swiss*, I fight not for Pay : I speak all as a Person that is wholly Free and Disinterested. I have undertaken to vindicate those Truths that I observe are going out of Fashion : I design to assert that Cause which I see is deserted by so many. And I will run the risque of displeasing this Present Age, in hope that After-times will be more favourable to what I say.

If I be thought to be *Singular*, and am blamed for contesting against the Common Vogue and Suffrage, I tender this to be considered, that in those Matters which are Plain and Evident, and grounded upon the Word of God, it is not a blamable Singularity for any one to stand alone in the Defence of Truth. Wherefore I will not despair of the Favour and Candour of you my Brethren, to whom this present Undertaking is addressed. For I speak to Good and Wise Men : and I believe there are none of that Character that will be offended at my Freedom, it being necessary in order to the laying open the Faults of those Persons, whom my Discourse led me to address my self to. I intreat you therefore

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fore, my Brethren, bear with my Plainness : shew not your selves uneasy at what I say : misconstrue me not for delivering my Mind without Disguise and Palliation. You have suffered that Great Man Bishop *Ward*, and his Learned Successor in the same See, and the late Bishop of *Worcester*, and the present Dean of *Exeter* to give you Good Advices, and even to tax the Vices of the Clergy. I hope I may presume (tho' I have none of those Titles) to do something of the like Nature : and I have done it in this Book which I now offer to you, wherein I hope all is spoken with that Decency which becomes your Character.

The Church of *Ephesus* was charged with *leaving her first Love*, and she is exhorted to *remember from whence she was fallen, and to repent, and to do her first Works*. This is the Sum of what I have said to *You*, and I now most solemnly urge it upon you. You are fallen off from your Original Principles, but be prevailed with to Return, and to reassume your first and antient Positions. You are the Successors of brave and Great Men : and as you succeed them in their Places and Revenues, so it is fit you should in-

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herit their Doctrines. Desert not that Cause which they so manfully defended, debauch not those Articles which they kept Pure and Entire. The Desertion which some of you are guilty of may have had its rise perhaps from the Goodness and easiness of your Nature, from your Gentleness and Compliance, from your humble and submissive deference to others, or from a blind Obedience to their Dictates, and not from any ill and perverse Principle. You may be said rather to be Mistaken, than to be Faulty. But for the future, I hope you will open your Eyes, and see where you are, and now at this time especially, under the Calamities of War, be Serious, and recollect your selves, and retrieve the Old Doctrines taught and transmitted to you by our Renowned Archbishops and Bishops, and the rest of the Clergy of the Church of *England*.

The *Queen*, as a Nursing Mother takes care that the indigent Pastors shall have their Incomes augmented. Will it not then become all the Spiritual Governours and Guides of Souls, even in way of Gratitude for the Royal Bounty, to be careful to instruct the People more diligently and faithfully than ever, and to instil into them

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them Sound Doctrine, and to promote the Restauration of it every where, and to Cultivate and improve all Means conducing to it ?

If you do not this, some are apt to think that there will be almost a necessity of repairing sometimes to other Assemblies besides those of our Church, that Persons may have the whole of Religion taught them, that in one they may be instructed in the Doctrines of Justification by Faith alone, &c. and in the other they may be stir'd up to the Practise of Moral and Christian Duties. But, My Brethren, I am now putting you into a way how you may prevent this Occasional Separation, and how you may secure your Hearers to you, and keep your Flock entire. The only way is to recall the Antient Doctrines, and to let the People know from the Pulpit what was the True *Primitive Preaching* of Christ and his Apostles.

By this means you have an Opportunity to signalize your Faithfulness and Integrity, and to demonstrate how sincerely you regard the Welfare of the Church, and the Good of Mens Souls. And hereby you will gain the Love and Esteem of all Good Men, and purchase to your selves a bright and lasting Honour.

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I desire all those whose Minds God hath enlightned with the saving Knowledge of Divine Truths, especially those that are contained in the Gospel, to judge of what I have said, and to determine impartially. And I shall esteem it a great Happiness if what I have offered shall have the desired Influence on those to whom it is directed.

Finally, If I am mistaken in any of those things which I have treated of, I will own my self obliged to the Person who shall be pleased to shew me my Mistakes, and to convince me of any undue Proposition that I have advanced thro' the whole Work. I declare that I stand ready to own my Errors, and thankfully to acknowledge the Hand that pointed to them.

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T H E

The Preacher, &c.

IT must be granted that there are other Parts of the *Pastoral Office*, and those of great importance, besides *Preaching*: For it is incumbent on every one that hath taken upon him the Care of Souls, to use the Public and Stated Prayers of the Church, to Catechize the Youth, to Administer the Sacraments, and to visit the Sick. And as we have an Office for the Visitation of such, so there must be likewise the Visitation of those that are Well: For this is as necessary and useful as the Other. We must enquire and endeavour to discover by Private Conference, what is the particular Condition of every Member of our Flock with respect to Religion, and the Welfare of their Souls. We are to Advise, Counsel, and Admonish them in their own Habitations, as well as in the Church. We have our Blessed Saviour for our Pattern in this Matter, for we read in the Evangelical Records; that, besides his Public Discourses and Sermons, he made frequent Visits, and gave private Advice and Counsel. And we read that the Apostles taught the People publickly, and from House to House, ACTS 20. 20. And our Church approves of this in her Form of the Ordination of Priests, where she requires of those that take that Sacred Office on

B

them,

2 *Of the Offices and Accomplishments*

them, and have the Charge of Souls, *to use private (as well as public) Admonitions and Exhortations, as Need shall require, and Occasion shall be given.* The Spiritual Physician will best understand his Patient's Maladies, by personally conversing with them: And in some Cases it is impossible to understand their Condition otherwise. Wherefore we may gather from what hath been thus briefly suggested, that *Teaching* is not confined to the Pulpit, but that we are obliged to use Private Admonitions and Instructions. We cannot discharge our Duty without this: and particularly we cannot fit the People for the publick Hearing of the Word without it.

This being granted, it ought next to be said, and that with equal Truth, that no Employment of the Clergy is of more general use than *Preaching*, and no work of the Ministry requires such Care, such Skill, such Attendance as this doth. On which Account this is to be reckon'd the most eminent Part of a Clergyman's Duty, and challenges the chief Place in the Ecclesiastical Employments. Therefore I think it is very observable, that this is the first Office mentioned in the Commission which our Saviour gave his Apostles, *Matth. 28. 19. Go and teach all Nations,* to which answers that in *Mark. 16. 15. Preach the Gospel to every Creature.* In my Judgment this seems to carry great Weight with it, and we are to regulate our esteem according to what we here observe; Namely, That Teaching or Preaching is first of all placed in this Divine Commission. Nay, I would desire my Brethren to remark this further, that this very thing is repeated in that foremention'd place

of a PREACHER. 3

place of *St. Matthew*, *Teach all Nations*, and soon after that, *Teaching them to observe all things whatsoever I have commanded you*. Here is a double Teaching or Discipling, and both appertain to the Ministerial Office, and both are contained in *Preaching*: for by this we call and gather Persons into a Body or Society, and then we inform them concerning the Duties that are required of them in that Capacity. This is called by the Apostles, *The Ministry of the Word*, *Acts* 6. 4. and you'll find there, that this is acknowledged by them to be the chief Ministerial Act that is to be attended to, and others are Postpon'd, to make way for the Exercise of this.

And this was the Sense of the Pious Fathers of the Church afterwards; Preaching is * *πρωτον τῶν ἡμετέρων*, the principal thing that belongs to us Ministers of the Gospel, saith *Gregory Nazianzen*. And *St. Augustin* in expresse Terms tells us, that the † *Proper Office of a Bishop is to Preach*. The like is said by other Antient Fathers and Bishops; yea indeed (as the late Learned Bishop of Worcester ‡ observes) 'Preaching was for some time an extraordinary thing in the Church, and none but Great and Eloquent Men, of Authority in the Church, were permitted to Preach, and the greatest Bishops were then the Preachers, as appears by the Sermons of *St. Ambrose*, *St. Chrysostom*, *St. Augustin*, &c. And, as he (a) adds, 'In this Nation and others, before Parochial Cures were settled, the Presbyters had no constant

* Orat. I. † De Offic. l. i. c. i.
and Rights of the Parochial Clergy. p. 204.

‡ Duties
(a) P. 205:
Office

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Office of Preaching, but as the Bishops appointed them occasionally. But he acquaints us that the Teaching Office of Ministers was more frequently exerted afterwards, when the Necessity and Importance of it were more seriously consider'd. Yea, *even in the dark times of Popery they were convinced of the Necessity and Usefulness of Preaching, saith this* * Learned Prelate: for he had shew'd before, that in King Henry the III^d's Reign, all Parish-Priests were enjoyn'd at a Provincial Synod to *instruct the People committed to their Charge, and feed them with the Food of God's Word*: and if they do it not, they are stil'd by that Synod *Dumb Dogs*. Whereupon Lynwood rightly and seasonably saith, *The Spiritual Food of God's Word is as necessary to the Health of the Soul, as corporal Food is to the Health of the Body*. The Bishop further notes it (p. 206.) as Erasmus's Observation in his *Ecclesiastes*, that ' the Sense of Religion grows very cold without Preaching, and that the Countess of Richmond, King Henry the VIIth's Mother, had such a Sense of the Necessity of that Office in those times, that she maintained many Preachers at her own Charges, and employed Bishop Fisher to find out the best qualify'd for it. And truly this was a very seasonable Work, for it must be granted that the Office of Preaching sunk very low, and was almost extinct before the Reformation: but ' since that time (as our Reverend Bishop takes † notice) the Church of Rome hath been more sensible of the necessity of

* P. 15.

† P. 206, 207.

‘ Preaching, as appears by the * Council of
‘ Trent, and their most celebrated Men insisting
‘ upon it, and giving Directions about it.

And all the great Lights of the Reformed Churches, and of our own especially extol this Sacred Employment, as the chief Part of a Minister’s Duty. There is extant a very choise Letter of Archbishop Grindal to Queen Elizabeth, in the former part of which he excellently displays the Usefulness, Necessity and Dignity of the Office of Preaching. It was the acknowledgment of an Eminent Ruler in our Church (whatever his Thoughts were afterwards) that † *The Office of a Bishop is to preach Christ as well as to govern the Church of Christ.* And this is the Sentiment of a known Overseer of our Church at this day, as we find in his || *Pastoral Care, Preaching, saith he, is the Bishop’s great Duty, and he ought to lay himself out in it most particularly.* Which certainly is no less the Work and Care of the whole Clergy : and accordingly, a Reverend and Pious (a) Divine of our Communion hath learnedly defended and maintained this Proposition, that the Preaching of the Word of God is the first and the chiefest, as well as the most proper of all the Exercises and Functions belonging to the Pastoral Charge.

One would think this Proposition should not meet with a denial, for as (b) *Seneca* saith of a

* *Præcipuum Episcoporum munus, sc. P.ædicatio.* Sess. 4. Decret. 2.

† *History of the Troubles and Trial of W. Land Archbishop, &c.* p. 139. || Chap. 6.

(a) Dr. Holjworth in *Prælect.* in 13 *Mut.* 52. Lect. 3.

(b) *Epist.* 19.

6 Of the Offices and Accomplishments

Wise Man, *Nihil quicquam aliud est quam humani generis pædagogus*, his Business is to Instruct and Tutour the World; so the Character will agree with the Person whose Office I am now treating of. It is the essential Qualification of a *Preacher* to enlighten and inform Mankind; and to make them more knowing and better. And who can deny that this is a most noble and excellent Employment? Yet so it is, there have been always those that have had a very mean Opinion of the *Teaching* Office of a Bishop or Presbyter. The Dislike and Contempt of it began very soon: For this Institution of Heaven was at its first appearing in the World, accounted *Foolishness* by the great Pretenders to *Worldly Wisdom*, as we read in 1 Cor. 1. 21. And ever since there have been some that have purposely vilified it. It is true it was once necessary say some in order to the converting of Pagans to Christianity, but now say they, it is needless. This is the known Language of some *Socinus's* Followers, and of others who have learnt it from them. *There is no use of Preaching since the Conversion of the Gentiles, and since Christianity is settled in the World*, saith the * *Racovian Catechism*. *There is no necessity of it*, saith † *Episcopi*. And those who boast of the Title of *Deists*, have lately in their Writings ridiculed this Office, therein following the Example of their great Master and Friend Mr. *Habbes*, whose profound reasoning against Preaching hath for ever alienated their Minds

* De Eccles. cap. 11.

† Disput. t. 28. Thef. 11. Pars Tertia.

from it. He tells the World in his *History of the Civil Wars of England*, that the *Heathens were not short of us in point of Virtue and Moral Duties, notwithstanding that we have had much Preaching, and they none at all.* Therefore Preaching is to be discarded. Again, saith he, we are to consider the *Harm that proceeds from a Liberty that Men have upon every Sunday and oftner, to harangue all the People of a Nation at one time, whilst the State is Ignorant what they will say.* And he adds moreover, that *there is no such thing permitted in all the World out of Christendom, nor therefore have they any Civil Wars about Religion.* These are the Considerations on which he condemns Preaching: But if we consider how Weak and Shallow they are, we shall not easily be proselyted to his Perswasion.

First, Whereas, he saith, the Heathens were not short of us in point of Morality, and thence would disparage Preaching; he puts off his Readers with a gross Fallacy, for some of the Heathens did not come short of us as to Moral Practises, because they had no Preachers, but because they attended to the Dictates of their Minds, and the natural Reasonings of their own Consciences. And on the other hand, some of us have got no further than some Heathens, not because we have much Preaching, but because we do not make a right Use of it.

Secondly, It is an Idle Surmise and Suspicion that Harm will accrue to the State by publick haranguing the People from the Pulpit, for though the Government know not what the

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Preachers will say, yet being part of their Auditors, they must needs know it when it is said, and consequently they are able to prevent the Hurt he dreams of.

Thirdly, It is not to be impured to the rarity and infrequency of Preaching, that People out of Christendom are not troubled with Civil Wars about Religion, but it is to be ascribed to their Ignorance, or Superstition, or Carelesness, or else to Force and Restraint that is upon them: for if I had time, I could demonstrate to any Understanding Man, that some or all of these are the Causes why those People Quarrel not about Religion. But the Philosopher was resolv'd to say something against *Preaching*, though it was nothing to the purpose: and that was it which produced the foresaid Suggestions, which have taken very much with the Town-Wits, and the Beaus, and the whole Race of Scepticks and Theists. And thence it is that we hear them sling at the Publick Instructours of the People, and think themselves very facetious when they give them the Names of *Pulpit-Declaimers*, and *Levites that barangue the People*.

But, which is most shameful, Preaching is disesteemed by *some*, who, if we respect their Character, should be thought rather to magnify it. It hath not only openly been declared by them to be no part of Divine Worship, but it hath been represented as a needless and burdensome Employment, and such as deserves to be laid aside for the most part. The late Author of the *Case of the Regale and Pontificate Stated*, hath

hath not in his * Description of a *Priest*, or a Minister of the Gospel, one Syllable about his *Teaching the People*. There are those who would have *Catechizing* exclude all Sermons, and accordingly they so extol and advance the one, as to bring the other into Disrepute : whereas the true way is to maintain and keep up the Credit of *both* : the one being necessary for those of younger Years, and the other for such as are of some Maturity. I confess I wonder'd to meet with such a passage as this in a late Learned Writer † of our Church, ' I am confident, saith he, that ' would all sorts of Persons but duly attend ' upon these Instructions (i. e. *Catechetical Exercises* which he before mention'd) they ' would reap a more substantial Benefit by ' them than from those other Exercises which ' have, I know not how, so universally crept ' into the place of them. One would not have imagin'd that a Person of his Character should venture to utter such unadvised Words, for they can be thought to be no less, seeing they cast such a Contempt upon those Religious Exercises, viz. *Sermons*, which are so constantly preach'd not only by his Brethren, but by himself, and are duly attended upon by Understanding and Pious Christians. If Sermons be crept into the place of *Catechizing*, it is by the Allowance of the Governors of the Church, and therefore this

* P. 172, &c.

† Dr. Wakes Preface to his
Commentary on the Church-Catechism.

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Worthy Writer could not truly say, *he knows not how*. But if he was resolv'd to say any thing of this matter, he might have said this with Truth and Reason, that Catechizing and Pulpit-Discourses have their different Use and place, and so are consistent; and therefore 'tis unreasonable and absurd that one should juggle out the other.

Others tell us that we ought not to appear so concernedly for *Preaching*, for 'tis probable that this is done to vilify the *Prayers of the Church*, and in time it may be fear'd that *Preaching* will exclude *Praying*. In answer to the former part of which Cavil, it might justly be observ'd that some of those who pretend to be the greatest Admirers of *Prayers*, and set them up in opposition to *Preaching*, are the Vilifiers of them themselves; for they seldom or never perform the *Praying Part* of the Pastoral Office, but procure others to discharge it; as if it were an Office below them, and fit only for their Readers and Curates. As to the latter part of the Cavil, that *Preaching* will in time exclude the *Prayers*, there is no fear of any such thing, and that for this Reason, because all sober Persons of our Communion who are for *Preaching*, are also as much, and more for *Praying*. But the more distinct Answer is this, It is true, there is a double *Extreme*, for even the best Acts of Divine Worship are liable to be immoderately and excessively extoll'd, and even to Superstition. As there are some Persons who vilify *Preaching*, that they may enhance the extraordinary Value of *Prayer*,
so

so there are others who seem to neglect and disparage Prayers, that they may pay all their respects and regards to Preaching. But both these Extreame are dangerous, and therefore to be avoided; it is Pity that these two great Ordinances should be at odds, they being *both* of them, as to their particular and peculiar Uses, so indispensable in the Church of Christ.

If we are enclined to *Compare* them together, the best thing we can do is to observe the *peculiar Excellencies* which are proper to each other. Prayer is a daily Exercise, and of continual Use, whereas Preaching is only at some certain Seasons. We can never want Leisure for the former, because we can perform this when we are alone and by our selves; and we can pour out our devout Wishes and Petitions, and send up our Divine Ejaculations even when we are employ'd about our secular and ordinary Business. In this, *Prayer* hath the Preheminence of the other Religious Performance of Hearing, and consequently of *Preaching*.

But again, In *Prayer* we make our Addresses to God, and speak to him: whereas in *Preaching* he vouchsafes to speak to us, which makes this Performance the more honourable. Wherefore, if we make Conscience of calling upon God, and offering our humble Supplications to him, we shall also be as careful in hearing God speak and call to us in the *Preaching* of his Word. If we are heartily desirous that the Almighty should give ear to us when we pray, it is certain we shall be desirous

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desirous and forward to hearken to his Voice when he speaks to us by his Ministers.

Moreover, it will be useful to take notice of this difference between these two Religious Performances; Prayer prepares us for Hearing, and Hearing fits us for Practising what we pray'd for. By the benefit of Preaching we come to understand *how* we are to pray, and for *what*: by Prayer we gain the Divine Assistance to enable us to perform what we hear. Hearing guides and directs our Prayers, and Prayer conveys a Blessing on what we hear. In short, Hearing without Praying is of no use, as on the other hand, Praying without Hearing is wholly insignificant, for an Infal-
lible Author hath told us, that *he who turneth away his Ear from hearing the Law, even his Prayer shall be an Abomination*, Prov 28. 9. So that, upon the whole Matter impartially weigh'd, Prayer and Hearing must go together, and not be separated: and therefore let nothing that is here or afterwards said under this Head be interpreted in Derogation to the Sacred and Indispensible Office of Prayer.

But it appears from what hath been briefly suggested, that as Prayer in some Respects is preferable to Preaching and Hearing, so these in other Respects have the preference of that. Which is confirm'd to us by what the Wise Man saith, Eccl. 5. 1. *Keep thy Foot when thou goest into the House of God, and be more ready to hear than to give the Sacrifice of Fools*: that is, rather attend to the Voice of God in his Word as 'tis explain'd to you, and thence learn your Duty, then offer the Sacrifice
of

of Prayer and Praise; thinking like Fools that all is well, and that God is pleas'd with the bare Offering, and looks not chiefly to the Life and Conversation. Here you see Preaching is prefer'd before Prayer by the *Royal Preacher* himself. And so on some other Regards we find that even in the first Ages of the Gospel it had this Preheminence. To which purpose let us hear what the Learned *Stillington* saith, speaking of the Usage and Practice of the Primitive times, * *Publick Prayers*, saith he, *were not then look'd on as a more principal end of Christian Assemblies than Preaching, nor consequently was it the more principal Office of the Stewards of the Mysteries of God to read the Public Prayers of the Church, than to preach in Season and out of Season.* And again, *Were the Apostles*, saith he, *Commissioned by Christ to go Pray, or Preach? And what is it wherein the Ministers of the Gospel succeed the Apostles? is it in the Office of Praying or Preaching? Was Paul sent not to Baptize, but to Preach the Gospel? and shall we think that those who succeed him in his Office of Preaching, are to look upon any thing else as more their Work than that? Are Ministers in their Ordination sent forth to be Readers of Public Prayers, or to be Dispensers of Gods Holy Word? And he sticks not to add, [Are they ordained wholly to this, and shall this be the less principal part of their work?] These several Passages*

* Irenic. p. 333. Part 2. Chap. 6. p. 333.

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of that excellent Man I desire may be well considered by those that cry up the Prayers of the Church so as to slight and disregard, and even to shut out Preaching if it were in their Power.

If they say (as we know some do, and I have taken notice of it before) that there is a difference as to this matter between the Primitive times of the Gospel, and those that we live in, for then there was abundance of Heathens and Jews to be converted, but amongst us there is a general Profession of Christianity, and therefore the end of Preaching, which is to convert Men from Paganism or Judaism to the Christian Religion, now ceases; and consequently Preaching is now superseded. If this be objected, the Answer is ready at hand, and I hope will be very satisfactory, namely, that though the antient Primitive Preachers were employ'd in converting of Infidels, yet Preaching is as requisite now as then, for many Auditors that bear the Name of Christians are known to be too much tinctured with Infidelity as to their Opinions, and come not short of some of the worst Heathens as to their Practice. It is not mere Baptism that makes Men Christians, it is not the bare Title that doth it, whilst they live worse than any *Jews* or *Gentiles*. On which account those that hear us stand in need of Instruction and Reproof as much as *Jews* and *Heathens* of old: for 'twas the work of the first Preachers to convert profess'd Heathens; and 'tis *ours* to convert those that call themselves Christians, but do nothing that entitles them

them to that Name. Or, say that many of our Auditors are real Converts, and are hearty imbracers of Christianity, yet they ought to be continually reminded of their Holy Profession, they ought to be stir'd up to their Duty, to be frequently exhorted and admonish'd, and to be fix'd and establish'd in the Ways of Godliness: so that on this score there is now as great, if not greater necessity of Preaching than there was at the setting up of the Gospel. But I return to what I had been speaking of before.

Again, to shew yet further the Nature and Excellency of this Office, as it is compared with Prayer, and other external Acts of Religion, I will add this; that this Publick instructing of the People, consider'd as a Personal Act, excells them all, and particularly Praying, that is, if we mean by this latter the outward Performance of it, and not the Spiritual Grace or Endowment. This is own'd by a very profound Writer of our Church, and one that, when I have named him, you will say doth not Savour of Popularity; he expressly avouches that *Preaching, in respect of personal Performance, is the most excellent Work Bishops and Presbyters are able to do in the Service of God.* So * Mr. Thorn-dyke. Praying, and so likewise Baptizing, together with celebrating the other Sacrament, and the rest of the Offices of the Ministry, as sacred and valuable as they are in

* Due Way of composing Differences. themselves,

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themselves, may be performed by Men of mean and contemptible Gifts, whereas the Work which I am now speaking of, can't be rightly discharged without great Preparations and Abilities. I say, rightly discharged, for otherwise these two things alone, *viz.* Confidence and Memory, may qualify a Man to be a Publick Teacher, as there are too many Instances of it. Every one that can read the Publick Prayers, and administer the Sacraments, cannot perform the Teaching Office, because this requires peculiar Abilities. Whence the preaching of the Gospel is thought by *St. Paul* (who was a competent judge in the Case) to be a nobler Work than the administering of one of the Evangelical Sacraments: for this is part of the Foundation of what he saith, *1 Cor. 1. 17. Christ sent me not to Baptize, but to Preach the Gospel.* And one of the most celebrated *School-men* hath left this as his Determination on this Point, namely, that * to Preach is the principal and most proper Act of a Churchman and more worthy than Baptizing

In the Apostle's Heraldry the Title of *Preacher* is more honourable than that of *Apostle*, and therefore he gives that the precedence of this, *1 Tim 2. 7. I am ordained a Preacher and an Apostle*, saith he. The former is a greater Name with him than the latter, and therefore he adds in the same place, *I am a Teacher*, to let us see he was

* Aquin. 3 pars. Quæst. 67. Art. 1.

more than ordinarily pleased with that Title and Office; and that makes him repeat it. Nay, the whole College or Society of Apostles agreed in this Determination, that Preaching was to be prefer'd to works of Charity, and Almshouses, *Acts 6. 2. It is not reason that we should leave the Word of God, and serve Tables*, i. e. it is not fit and reasonable that we should spend our time in collecting a supply for the Poor, and thereby neglect Preaching: therefore you must appoint Officers for that Purpose, and let us alone to discharge the Work of dispensing God's Word to the People, for this Word is the Food and Sustenance of Souls, and is to be attended to before that of the Body. I will conclude this Particular with the remarkable Words of *Erasmus*, a Great Judge in this, as well as in all other Matters appertaining to Divinity. After he had made a Comparison between the several distinct Functions and Offices of a Clergyman, he gives the Preeminence to Preaching, saying, ** He is then in the very height of his Dignity, when from the Pulpit he feeds the Lord's Flock with Sacred Doctrine.* And again, in the same place, *The Christian Preacher* (saith he) *ought to take great care in his other Offices, that he please the Lord, but in that of Teaching he ought to excel himself.*

Lastly, Though Prayer, no less than Preaching, be a Minister's unquestionable task, and thence it was resolved upon by the Apostles in that forenamed Chapter, *v. 4.* that they would

* Ecclesiast. lib. 1.

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give themselves continually unto Prayer, and to the Ministry of the Word, though, I say, it be thus, and though Praying, and Reading the Holy Scriptures be divine Ordinances, and Instruments of Conversion and Repentance, yet we must know that the Word of God preached is in a more especial and peculiar manner designed for that purpose: and therefore this is that Employment in which the Ministers of the Gospel are obliged more peculiarly to lay out their Strength, Skill and Pains. Indeed this is suitable to us as we are Men, *i. e.* Rational Creatures; all Arts and Sciences being usually propagated by this Method, the *Ear* being in a more signal manner the Organ of Knowledge and Learning. There is, as an Antient and Learned Father expresses it, * a latent Energy in a quick and lively Voice, which being transfused from the Mouth of the Speaker into the Ear of the Learner, makes a very forcible Impression. And this way of Conveyance is also fit and proper for us as we are *Christians*, and are to be instructed in Divinity, the Great Art of Arts, and as we are to imbibe the Doctrines of *Faith*, which (as *St. Paul* tells us) *comes by hearing*. To this *Christ Jesus* instituted and appointed a distinct Order of Men in the Church to instruct his People in the Doctrine of Salvation, to convince Men of their Sins and Guilt, to reclaim them from their Evil

* Habet enim nescio quid latentis energiae Viva vox, & in aures discipuli de auctoris ore transfusa, fortius sonat. Hieronym. Epist. ad Paulin.

Ways, and to direct them into the way of Life and Happiness, whence we may remember that Preaching is called *the Power of God unto Salvation*, Rom. 1. 16. And it was used to this purpose by Christ and his Apostles, and we should be continually urging it upon our selves, and those that hear us, that Preaching was ordained for this very end : besides that, it is in it self fitted for it, and that in a peculiar way.

Yet I would not be mistaken here, when I say this Ordinance is in it self fitted for so great an End, and when I assert that Preaching is the effectual Means of Conversion and Repentance, I would not have it thought that this proceeds from the mere Vertue of Preaching. No : but the chief reason of it is because God hath so appointed. 1 Cor. 2. 21. *It hath pleased God by the foolishness of Preaching* (i. e. by this Ordinance which the World accounts *Foolishness*) *to save them that believe*, 1 Cor. 1. 21. Some indeed have been called and converted by other Means, but those Persons are very few : and 'tis certain that none can expect any such thing as long as they neglect or despise Preaching. And the reason is, because the usual Method which the Holy Ghost hath chosen for the bringing home of lost Souls is the faithful dispensing of the Word. The Apostle assures us (as you have heard) *that it hath pleased God that this should be the ordinary means of converting and reclaiming of Sinners, and consequently of saving them.*

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But it seems there are some that are *displeased* at it: Nay, they will by no means allow that Preaching is an Institution of God's appointment. Nay, further, they are heard to declare against it as a Common Nuisance, and are ready to vote it down as a very Troublesom thing in the World. But who are the Men that do this? None but such as are known to be of loose Principles, and of debauched Manners. You never knew any other Persons guilty of this Folly and Miscarriage. And what is it that these Men aim at in such an Enterprize as this? What is the true Reason that they so warmly cry down Preaching? The true Account is, because plain Preaching meets with their Vices, and opposes the disorders of their Lives and Practices: It is no wonder then that they oppose it. They hate the Light, the Light of God's Word, because their Deeds are Deeds of Darkness. They resolve to be Vicious and Wicked, and therefore 'tis not strange that they hate Reproof. How can it be expected that these Men should give ear to the Admonitions of the Minister with any Liking and Approbation? How can they indure the Threatning and Menaces which he denounces against Sinners? Nay, they must needs be exceedingly galled and vexed, when they are even forced (as at some times perhaps) to give us the hearing when our Commission is to Thunder, and to hold open their Eyes when we come with Lightning and dreadful Flashes. It is no wonder then that with *Caligula* they choose rather to creep under their Beds, than appear in their Pews on such an Occasion: It is no wonder that

that they fly from the very sight of the Pulpit, and always in company endeavour to be witty in their kind upon the Preacher.

But we are not to mind what they say, for we know they are prejudiced Persons, and therefore are not to be attended to. They speak against Preachers, only because these with some Freedom speak against their dissolute Lives and corrupt Manners. They have no sense of their Miscarriages, and they are unwilling to be made sensible by what those Persons deliver. They laugh at *Conversion* and *Regeneration* as mere Canting Terms, and therefore they have no regard to that which is the usual and appointed Means of Mens being regenerated and converted. They have no mind to Repent, and consequently they trouble not their Heads about that which is the ordinary Instrument and Advancer of that Work, and by which all other Duties are promoted, and all Graces and Virtues are begot and nourished in the Souls of Men. Which certainly is sufficient to commend it to the Approbation and Esteem of all wise and understanding Persons : and there needs no higher *Elogium* to be pronounced in its Commendation.

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Having premised these things, I will now directly proceed to treat particularly of the *Nature of this Divine Office* in the Church, and to shew how it is to be discharged, and wherein it wants some regulating and reforming: which I shall do not so much to inform my Brethren of their Duty, (though we all want instructing, and may be serviceable to one another in tendering our several Advices and Counsels) as 1. To give Laws to my self, and to fix my own Practice. Tully, in that Oration, wherein he is Advocate for *Archias* a Poet of *Antioch*, falls into a Verse in the first Line of it. The *Subject* we treat of, if it be commendable, should influence on us, and we should be transform'd into our Theme. At least I shall lay an Engagement on my self to aspire to that Perfection, which I recommend to others. Again, I shall, if not instruct, yet Remind my Brethren of that which is their Great Duty and Weighty Concern, and will unspeakably redound to the Reputation of their High Calling. Therefore, 'twas wisely and pertinently said by the Great *Stillingsfleet*, * *The Duty of Preaching needs to be lookt after, when the Esteem of our Profession depends so much upon it.*

Further, by displaying the great Task and Service which are incumbent on Ecclesiastical Persons, I hope I shall provoke them to a more than ordinary Sedulity and Carefulness; that thereby they may be able to perform things worthy of their Calling, and such as will up-

* D. and R. of the Faroch. Clergy, p. 203.

hold the Credit and Reputation of it : for 'tis well observ'd by the foremention'd Author, that * *Those who are lazy, and would be glad to have Preaching laid aside in a great measure, never well considered the Design of our Profession, or the way to support it.* And lastly, which is the main thing intended, the right understanding of the nature of the Preaching Office will render us more useful and serviceable to our People : we shall always make our Addresses to them with greater Efficacy and Success, and they will give attention to us with greater Diligence and Respect. These will be the Good Effects of this present undertaking, and therefore I need not be ashamed of it.

My great Business then is to shew how this Sacred Office is to be manag'd; and to offer particular Rules and Measures for that purpose. Our whole Enquiry will comprize in it these two things, *1st*, The Matter and Substance, *2dly*, The Manner and Circumstances of Preaching. The former will give an Account of the Essential and Substantial Parts of the Preacher's task; the latter will discover the right way of pursuing this Work and Task.

I begin with the first, which is the Foundation of all, the *Matter* and *Substance* of this important Task : for if we fail here, it will be in vain to discourse of the Manner and Circumstances of it. Now the best way to be acquainted with the true Matter of the Sacred Art of Preaching, is to enquire into the Design of it;

* Ibid. p. 204.

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which may be thus briefly represented. The Great End and Design of Preaching is to make Men more *Knowing* and more *Religious*; and therefore the Preacher's great Work is to *Instruct* and to *Reform*. And because there are great numbers of Persons that are *Weak* and *Languid* in their Efforts of Virtue, and are drooping under the prevalency of their Corruptions, and are subject to distrust and despair, the Office of a Preacher is to offer *Mercy* and *Refreshment* to such; and because there is yet a greater number of *Hardned* and *Confident* Sinners, who presume on the Favour of God, and go on in their Sins and continue impenitent, therefore it is his Work to set before them their *Danger*, and freely to denounce *Judgments* against them. We see then what are the Just Materials of Pulpit-Discourses, namely, Divine Truths, Duty or Practice, Comfort and Terror. The treating on these four Grand General Heads comprehending the Whole Office of a Publick Teacher, only with these Additions, that there must, with respect to all these Heads, be a close *Application* of whatever is said, and the *Holy Scriptures* must be made use of to all these Purposes. So then, the Preacher is to inform Men concerning all necessary Truths; he is to urge upon them all Duties; he is to administer Solace to them, or to terrify them as he sees occasion; he is to make particular Application to his Hearers of the Subjects he treats of; and he must continually make use of the Sacred Writings, to render all he saith Authentic. These are the Substantial Parts and Necessary Branches of the Preacher's Task.

First,

First, It is an absolute Ingredient in his Character, that in the course of his Preaching he acquaints his Hearers with the necessary *Truths* and *Doctrines* of Religion. His first Business is to set Men right as to their Notions. St. Paul was sent to preach to the Gentiles *to open their Eyes, and to turn them from darkness to light*, Acts 26. 18. Which lets us know that Preaching was design'd to dispel Darkness and Ignorance, and to illuminate the Understandings of Men. The Publick Guides of Souls must take care that the Knowledge of God be propagated amongst their Flock lest it be spoken to their Shame, as well as the Peoples, that [*some have not the Knowledge of God.*] The Prophet Malachi lets us know, Mal. 2. 7. that *The Priests Lips should keep Knowledge*, keep it, not from the People, (as too many have done) but so keep it and treasure it up, as in Season (and out of Season as the Apostle speaks) to bring it forth, and distribute it to the People. And to excite us to this, we ought to take notice of the Penalty which attends the neglect of this Duty, Hos. 4. 6. [*Because thou hast rejected Knowledge, I will also reject thee, that thou shalt be no Priest to me: seeing thou hast forgotten the Law of thy God, I will also forget thy Children.*] As much as to say, be it known to you, O ye Priests, that your neglecting to instil Knowledge into the People shall be severely punished. If you refuse to discharge this your proper Work which God requireth of you, and which your very Office exacts of you if you are thus negligent and careless, not to say Irreligious and Profane, you are not fit to be Priests;

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Priests; you may be call'd so indeed, but I tell you, ye shall be no Priests to me. And let me add moreover that because you have forgotten your Duty which God's Law requires of you, I will take no care of you or your Children, I will suffer your whole Tribe to be vilify'd. This I will do, since you have made your selves vile by disregarding my Commandments, and particularly by your wilful forgetting to instruct the People, and furnish them with the Knowledge of Me and their Duty.

I wish all the Evangelical Priests, I mean the Ministers and Dispensers of the Gospel would seriously lay this to Heart. If they reject Knowledge, They much more shall be rejected, and they shall be no Priests to God, by what Names soever they may be called among Men. If they teach not their Flock the Principles and Grounds of Religion, but rather breed them up in Blindness and Ignorance, they may indeed pass for *Priests* in the repute of that Church, which makes Ignorance the Mother of Devotion, but undoubtedly they are no Gospel-Priests or Ministers, for they take no care of that which is the Foundation of the Gospel, namely, True and Sound Knowledge. For this is certain, those that are ignorant of their Duty, cannot perform it aright. Wherefore, seeing it is impossible they should practise their Religion, unless they first knew it, it follows that the first thing we are to take care of is to *correct

* Debet Divinarum Scripturarum tractator & doctor, defensor rectæ fidei, ac debellator erroris, & bona docere, & mala dedocere. Augustin. de doctr. Christ. lib. 4. cap. 4.

the False Notions of Men, to rectify their Apprehensions, to give them true Accounts and Representations of the Divine Matters contained in their Religion.

And here more especially it is required of us that we betake our selves to the confutation of *Error* : for this is the necessary task of the Publick Instructor of the People. The Reason is, because it hath been the constant Method of the Father of Lies to stir up False Prophets and Seducers, whose Business it is by their subtil Management to evacuate the Divine Truths which our Holy Religion is furnished with. These Seducers, like some publick Thieves and Robbers, carry Men off from the Road, from the Old way into by-Paths, and then rifle and make a Prey of them. Such was their Practice in the first and early times of the Gospel, they then began to corrupt the Truth of the heavenly and inspired Doctrine of Christianity. Satan and his Instruments conspired to extirpate the True Faith, which was once deliver'd to the Saints, and was certainly the most precious Treasure that they could be intrusted with. The Church in the first Ages of it was assaulted by *Simon* and *Cerinthus* and their Followers; by *Menander*, *Basilides*, *Valentine*, and the whole Crew of *Gnosticks*; by the *Marcionites*, the *Montanists* and the *Manichees*; by the *Novatians*, *Sabellians*, *Noëtians*, and *Arians*; by *Photinus*, *Aërius* and the *Anthropomorphites*, by the *Macedonians*, *Eunomians*, *Pelagians*, *Nestorians* and *Eutychians*. But the Pious Fathers and Holy Preachers of those Primitive Times bestir'd themselves with that vigour that they
soon

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soon detected the Errors and Follies of these Hereticks, and expos'd their Religious Cheats and Pious Frauds, and confirm'd the People in the Christian Faith. They made it their Business to defend the Truth against Seducers: They thought themselves oblig'd as Shepherds of the Church of Christ, to protect and preserve their Flock from Wolves, to reduce the Wanderers, and to lead and direct them in the right way.

And this praise of the Antient Fathers was conformable to the Example of our Blessed Saviour, the Infallible Teacher and Instructor of Mankind, who made it a considerable part of his Work to lay open the Mistakes and false Notions of the Men of that Age, as the History of the Gospel acquaints us: but especially he struck at the gross Errors of the *Pharisees*, and in divers of his Sermons and Discourses baffled their fond Opinions and Sentiments relating to Religion and the Worship of God. He could not brook the *Sadducees* denial of the Resurrection, and accordingly he publicly attacked them, and told them to their Faces that *they err'd, not knowing the Scriptures*, no not that part which they adhered to, and own'd as Canonical and Authentick: and therefore he argued out of the Book of *Exodus* with so much convictive Reason and Force that *he put them to silence*, Mat. 22. 34. This was the *Apostolical* way of Preaching, as we learn from the *Acts of the Apostles*, where it is stiled *reasoning*, Acts 17. 2. and *disputing*, Acts 17. 17. 19. 8, 9. and *convincing*, Acts 28. 28. That Great and Solid Arguer *St. Paul* was eminent for

for this part of his Ministerial Office, as is evident from his set Confutations of the Jews and *Judaizing* Christians, of such as denyed the Resurrection, of those that perverted the doctrine of Justification, of them that misunderstood the nature of the Law and of Righteousness, of such as err'd about Christian Liberty and things Indifferent; and several other Misprisions in Doctrine and Practise he smartly confutes. And further, he inserts it as a necessary ingredient in the Character of a *Bishop* or *Clergyman* (for the Apostles and Apostolick Writings know no difference amongst the Preaching Clergy) that he be *able to convince Gain sayers*, Tit. 1. 9. which is the same with *stopping their Mouths*, v. 11. He would have the Adversaries of the Truth brought to a conviction of their Errours and Delusions from Scripture and Reason dextrously managed.

And this must be part of the Employment of the Successors of the Apostles at this Day: their Duty exacts of them to remonstrate against the Errors and Corrupt Doctrines of the times, and to shew the unreasonableness, Folly and Absurdity of them, together with the Danger and Mischief that attend them. The Antient *Apologists* took no little pains in confuting the Errors both of the *Pagans* and *Jews*: nor are we wholly excused from spending some time (as we shall have occasion ministred to us) in the like undertaking. There may be a fit Season for asserting the Truth of Christianity, in opposition to the erroneous Doctrines which *Gentilism* and *Judaism* are fraught with: And we should acquaint our selves with the Opinions of
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the *Old Hereticks*, which are particularly discours'd of, and at the same time confuted in the Writings of the *Fathers*; (tho' we need not trouble the People with the Names of them) and with the Reasons and Arguments which the *Fathers* in several Ages made use of in confuting them, because most of them are revived in our days, and are either asserted in the same terms that they were before, or are put upon us under some plausible and crafty disguise.

But chiefly we shall find our selves concern'd to assert and maintain the *Reformed Religion* against *Popery*, that is, Primitive Christianity against the Corruptions and Superstitions that are introduced into it by the Church of *Rome*. For though it is true, the Gates of Hell and *Rome* shall not prevail against Christ's Church though neither Infernal nor Jesuited Spirits shall be able to efface and subvert it; though it be founded on a Rock, and therefore shall stand impregnable when the Rain descends, and the Winds blow, and the Floods (even the proud Waves of *Tiber*) beat upon it; yet it ought to be remembred that our Indeavours are to concur with God's Promise, and the Declaration of his Divine Pleasure. There is a Duty required of us, namely, to assert and vindicate our Religion: and truly we are altogether unworthy of it, if we defend not that which hath been purchased for us with so great Labour and Peril, with so much Sweat and Blood, I mean the Sufferings and Death of so many glorious Martyrs. Let us *contend earnestly for the Faith, which was once delivered to the Saints*, even those

those of the Primitive Roman Church, but hath been long since lost by its Successors. But the present Church of *Rome's* Faith was not *once delivered*, for they have been continually adding to it, and at last the *Twelve Articles* of the *Council of Trent* were more solemnly own'd and establish'd than those of the Apostles Creed. The truth is, the Standard of the Romish Faith was never delivered by God, it came not from him, but is the Invention of their own depraved Imagination. Of them it may as truly be said as of the Pharisees, *They teach for Doctrines the Commandments of Men.*

We are to convince our Protestant Auditors of this by particularly discovering to them that the main Doctrines taught and upheld by the Romanists are plain Deviations from the Sacred Scriptures, and that they are the mere Products of their own perverse Wills and Lusts. Such are their following Doctrines, namely, concerning the Popes Supremacy, concerning Infallibility, Indulgencies, the Sacrifice of the Mass, Praying for the Dead, Communion in one kind, Praying in an unknown Tongue, Transubstantiation, Forbidding the People to read the Scriptures, Purgatory, Merits and Works of Supererogation, and lastly, giving Divine Worship to Creatures (which is the very definition of *Idolatry*) as to the *Virgin Mary*, and other Saints departed, to Angels, to the Cross of Christ, to the Image of Christ, to the Images of the Saints, to the Host or Wafer in the Sacrament. We are to let the People see that the Religion of the Church of *Rome* is False and Counterfeit, that it corrupts the sound Principles

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ples of Christianity, and nourishes in its Followers gross Hypocrisy and Formality, with Will Worship and Idolatry; that it nurses up its Children in the violation of the most Sacred Oaths, that it upholds it self by pretended Miracles and Lying Wonders, that it bids Men believe the greatest Absurdities and Blasphemies, and then proceeds to force that Belief upon them with Fire and Fagot. Briefly, every solemn Instructor of the People is to be a strong and resolute Assertor of the Protestant Religion against Papists: and he ought, as it were, like *Hanibal*, as soon as he comes to the Altar, to swear that he will shew himself an implacable Adversary of *Rome*.

But there are other Falshoods and Heresies besides those of the Roman Church, which he is heartily to grapple with; and the rather because the bold Patrons of them find so great a Number of Profelytes of late. Who sees not the Truth of what I have already suggested, that the Old Errors which seem'd to have been dispatched and buried long ago, are risen again, and discover their former freshness and liveliness? *Arianism* is dress'd up anew by *Socinus's* Friends and Followers, and how comly and beautiful it appears to some of late, their frequent Caressing of it hath enough discovered. It is not difficult to observe that *Pelagianism* and *Semipelagianism* are entertained under the Vizour of *Rational Divinity*. How the Doctrines of the Immortality of the Soul, and Heaven and Hell, do fare in the Writings and Disputes of some Men of late, is too well known. The number of *Scepticks* encreases daily, who
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doubt of all Religion because they observe there are so many Pretences in the World to a True one. After a discovery of the Disputes on all sides, they infer the falshood of all, or the impossibility of knowing which is the Right. For this Humor is fed in them by the several Feuds among Professors, by the Religious clashings between different Parties. Hence *Scepticism* hath made such Inroads upon us in these late times. There are not a few of *David Georg's* race among us, who conclude the Mystery of Christianity within the compass of this mortal Life. We abound with other Enthusiasts who make the Spirit banish the *Letter* altogether, who professedly turn the plain History of the Gospel into Allegory, and on that score must needs disown all the Offices and Undertakings of Christ in the Flesh. There is not a more pernicious falshood and delusion than that of the *Deists*, who extremely swarm in this Age, and with great concernedness tell the World that they have no kindness for any such thing as Revealed Religion. Consequently as to *Christianity* they are perfect Infidels, and they profess a Belief of nothing in Religion but what their Mother-Wit and Natural Reason dictate to them. *Deism* makes way for *Atheism*, for the Deist is the Atheist's Tool. He that entertains so ill an Opinion of the Divine Being as to question all Revelations and Discoveries made by him, will in a short time be easily induced to deride all that is Preached of the Great and Almighty Being.

It is true there was Atheism and Irreligion of old, and the very Notions and Reasons of

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Good and Evil, were struck at by daring Men, but this was never so heartily done as of late. *Carneades* libell'd all Justice and Uprightness, and said there is no such thing, but held that Men invented these only for their private or publick Profit: he maintained that that only which conduces to Preservation is Just and Right. This Man was the first *Hobbist*, but he was not so much in earnest as he of *Malmsbury*, for * *Lactantius* tells us, that he said these things not from his Heart, but to exercise his Rhetorick: and he had said as much on the other side some time before, as † *Quintilian* relates. Heretofore a Wild Poet, a Waggish Satyr-ist writ against Vertue, but now this is done by those who pass for Sons of Reason, and deep Philosophers, and Men of Judgment. With a great muster of Arguments they most gravely and solemnly endeavour to evince that Religion is no otherwise obligatory than as it is subservient to Self-Interest, and is enjoin'd by the Secular Authority, and that this Authority can make what Religion it pleases. Heretofore some *Pagans* and *Gentiles* spoke freely in favour of Infidelity, but now it is maintained by those that bear the Name of *Christians*, and have been blessed with a *Revealed Religion*, which clearly discovers the Folly and Falsity of such a Perswasion: Thus our Age is very ill Principled, and we have as many Errors and False Opinions, but with worser Circumstances than any of the former ones.

* Institut. lib. 5. cap. 18.

† Lib. 5. cap. 21.

I hope we have as many, and as godly Preachers to oppose them. I am sure it is their Office to do so, and the intent of what is here now offered is to invite them to it. Their Incouragement is, that if they set about the Work in good earnest, and with a sincere design of promoting the Truth, and not making Opposition to others, or merely purchasing of Victory, they shall certainly be prosperous in their Attempts. Their well chosen Arguments shall prove successful, their Scripture Logick shall conquer all carnal Reasonings. All the Disputing Men *were not able to resist the Wisdom and the Spirit by which Stephen spoke, Acts 16. 10. St. Paul mightily convinced the Jews, as stubborn as they were, shewing by the Scriptures that Jesus was the Christ, Acts 18. 5.* All the Cavils and Sophistries of lewd Minds are effectually baffled by the faithful expounding of the Scriptures, and representing them in their True light and force. This is one of the established tasks of a Preacher, whereby he defends and maintains the Truth against the Teachers of Error and Falshood. And a Preacher of the Church of *England* is under a more particular Obligation to do this, for every Priest solemnly and publickly at his Ordination promises that *he will be ready with all faithful Diligence to banish and drive away all Erroneous and Strange Doctrines, contrary to God's Word.* And every Bishop promises the same when he is Consecrated.

But when I say this, I would avoid being mistaken: when I assign it as one part of the Ministerial Province, to vindicate Truth, and

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to refute Errors, I would not be thought to countenance Disputes, and to invite a Preacher to trouble the Heads of his Auditors with difficult Controversies. There is occasion for these in the *Schools*, and they may entertain him in his *Study*: or, if there be occasion for it, he may let the *Press* deliver his Thoughts: but let them not at all, or very rarely be heard from the Pulpit, and then only in order to the clearing and explaining of what is obscure and difficult. Thus to expound and resolve difficult Places of Scripture, to unfold the most Obscure Passages of it, especially if they refer to Matters of very great Moment, is a very worthy and laudable Undertaking in a Divine. So likewise the *Exegetical* Part of Theology, the expounding of Chapters and Verses as they lie in order, is of very great use. And indeed if there were a Lecture set up in several Places for this very purpose, it would be very advantageous to the Christian Church, and the Holy Scriptures might be read with greater Ease and Delight, with greater Profit and Edification. But otherwise, in the usual and constant course of Preaching (which I am now speaking of) all Obscurities and Difficulties are to be waved, all dark and abstruse Doctrines are to be laid aside. We must not raise Controversies and Debates, much less foster and advance them. There must be no noise of these *Axes* and *Hammers* in the *Temple*. Loud and clamorous Contests become not that place, and those that officiate in it. We must not rack Mens Heads with deep and knotty Problems, with mysterious and unintelligible Speculations.

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And the reason is, because they are unserviceable to the great end of Preaching, which is to advance Religion and Piety. For these are no Nice things, or matter of Dispute. And therefore, though a Preacher may tell others by his Controversial Divinity how much he hath *read*, and what *Judgment* he hath, yet he can't shew his desire to profit and edify his Hearers, which is the Work he is to be employ'd about. Those Disputable Points are generally, like Rocks, not only craggy and steep, but barren and fruitless. They have no useful influence on the Consciences and Practises of Men: but rather, on the contrary, deprave and debauch them. They create needless Scruples in Mens Minds, or, as the Apostle expresses it, they *minister Questions* rather *than* *godly edifying*, 1 Tim. 1. 4. And, as he lets us know in another place, from this *doating about questions and strifes of Words, there cometh, envy, strife, railings, evil surmises, perverse disputings of Men of corrupt Minds, and destitute of the Truth*, 1 Tim. 6. 4, 5. It is scarcely imaginable what harm these Subtilties do us. As Spirits or Extracts of Bodies have a strong force or operation, so it is in Religion, Divine Truths *subtilized* and too much sublimated make a strange stir and busle in the World. The noise of them discomposes Mens Brains, takes off the evenness of their Thoughts, and destroys their Calmness and Serenity. It kindles in them unruly Passions and fiery Distempers; and these prove very fatal to Religion, and in time enervate the natural simplicity and purity of Christianity.

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Therefore let us be very wary here, let us not ruffle Mens Spirits and Christianity it self with needless Quarrels, but let us take care to avoid them as much as we can: for they are of no Profit at all; but (which is worse) are accompanied with great hurt and damage. We are not then to gratify our own humour or the fancies of our Hearers (if there be any so fond and conceited) by handling of knotty Controversies, and pursuing difficult Questions in ordinary Congregations. If we find them hankering after this Trash, they must be reminded of that old blunt Talmudical Saying, *Instead of gnawing Bones in the House of Avai, you may come and eat Flesh in the House of Rabba.* That is, whereas you please your selves with pitiful sorry Disquisitions, with dry and sapless Disputes, you might entertain your selves with sound and wholesome Doctrine, and such as will be for your real Benefit, you might have Food that you can digest, and turn into Nutriment. The matter of our Discourses must be plain and intelligible. We must not feed Mens Imaginations and idle Curiosity with nice and subtil Notions, with abstruse Intricacies in Divinity, which are unworthy not only of a Christian Auditory, but of an Evangelical Preacher.

Having said this by way of Caution, I now return to the great and necessary Admonition which I was urging, namely, that the appointed Teachers of the People are to endeavour to inform their Judgments in the necessary Points of Religion, and to deliver them from their former Captivity and Bondage under Erroneous perswasions, and to de-

defend the Truth against the Opposers of it. We must take care that we pervert not any Doctrine of our Religion, that we be not of *those that corrupt the Word of God, and handle it deceitfully*. It is worth our observing how frequently that Caution, * *Be not deceived*, is used in Scripture: to let us know how much we are concerned to set our Auditors into the right way, and to insill true Notions and Sentiments into their Minds, and not to impose upon them. But of all Truths, those of the *Gospel*, are to be our chief Concern, and therefore that is the thing I will particularly insist upon. We are in a more especial and signal manner obliged to stand up, and assert those Articles of Faith which are to be believed by us as *Christians*. We are to know then that Christianity hath higher and nobler Truths to entertain us with than the Writings of the Moralists: and consequently it is a great dishonour done to Christianity, and a great Fault in the Dispensers of it, if these be either omitted in their Publick Discourses, or faintly treated of, or (which is not unusual) doubted of or disown'd. Thus the Doctrine of the *Divine Decrees*, whereby all things are fore appointed and determined, but without putting a Necessity and Force upon Mens Actions; and more particularly the Doctrine of *Eternal Election*, whereby some were chosen from the rest of Mankind, to partake of Grace and Endless Glory, thro' God's distin-

* Jer. 29. 8. 37. 9. Mat. 24. 4. Luke 21. 8. 1 Cor. 6. 9. 15. 33. 3. 18. Eph. 5. 6. Col. 2. 18. 2 Thes. 2. 3. Gal. 6. 7. 1 John 3. 7.

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guishing Favour and Good Will to them, is hardly admitted into any of our Sermons. Thus the doctrine of *Original Sin*, or the dismal Influence of *Adams* Fall on all his Posterity, though it be the Foundation and Ground work of all the Christian Religion, and without which there would have been no such thing as Christianity, is almost shut out of our *English* Pulpits of late, and 'tis to be feared will be forgot in a short time. But I shall content myself with barely propounding the rest of the Great and necessary Principles of the Christian Religion wherein we are to instruct our Charge, without making Reflections on every particular breach of our Duty.

Next to the miserable State of Mankind by Nature, we are to inform our Hearers concerning the great and glorious Doctrine of our Recovery by Christ Jesus, and the Methods of it. All Men being lost and ruined by the Sin of the first Man and Woman, God to repair this loss, and to redeem and save Mankind sent his Beloved Son from Heaven to take our Nature upon him, and thereby to accomplish that great Work. Take this in the Words of our * Church, which are very plain, but full and comprehensive, " It is our Parts and Duties
" ever to remember the great Mercy of God,
" how that, all the World being wrapped in
" Sin by breaking of the Law, God sent his
" only Son our Saviour Christ into this World,
" to fulfil the Law for us, and by shedding of

* Homily of the Salvation of Mankind. Part I.

" his

“ his most precious Blood to make a Sacrifice
 “ and Satisfaction, or (as it may be called)
 “ amends to his Father for our Sins, to assuage
 “ his Wrath and Indignation conceiv’d against
 “ us for the same. But more particularly we
 are to discourse of our Saviour’s wonderful Con-
 ception, and Miraculous Birth, his Admirable
 Life, his Divine Doctrine, his Stupendous Mi-
 racles, his Meritorious Passion and Death, his
 glorious Resurrection, his Ascension into Hea-
 ven, and sitting there at God’s Right Hand ;
 and in brief, those that we preach to must not
 be Strangers to any of our Blessed Lord’s Un-
 dertakings, or to any of his Offices. We must
 set forth the Transcendent Excellency and Dig-
 nity of these, we must extol his glorious Ach-
 ievements, and we must give a true account
 of the End and Design of them.

* Next, it behoves us to acquaint our Hearers
 with the *Benefits* and *Advantages* which flow
 from these meritorious Undertakings, and
 which are actually conferred on all the Elect.
 Such are Effectual Vocation, Regeneration,
 Forgiveness of Sins thro’ the Blood of Jesus,
 Imputation of his Righteousness, Justification,
 the efficacious Enlightning and Assistance of the
 Holy Spirit, Adoption, Spiritual Freedom,
 Peace of Conscience, Access to the Throne of
 Grace, Communion with the Spirit ; Perseve-
 rance, together with the Priviledges appertain-
 ing to the next Life, namely, the Resurrection
 of the Body, and Eternal Glory and Happiness.
 With relation to this latter Men are often to
 be reminded that they are of a Double

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* Composition, that they consist not only of perishable Bodies, but never-dying Souls, and that as God hath placed them upon Earth, so he hath made them capable of conversing with Heaven, and looking after another World. Wherefore the Minister's Office is to put them in mind of that Future State, of an Inheritance in Reversion. Thus the High Advantages and Priviledges revealed in the Gospel are to be preached ; together with the Foundation of all these, to wit, the Covenant of Grace, or the Free and unmerited Favour of God through Jesus Christ.

Among the Evangelical Doctrines, *i. e.* such as are proper to the Gospel, we must also reckon the particular Doctrines and Discoveries concerning our *Duty* (for the Gospel entails its *Priviledges* on none but those that conscientiously perform the *Duties* which it enjoyns) such are the Doctrines concerning the Nature of Faith, the grand and sole Instrument of Justification on our part ; concerning the Nature and Design of the Two Sacraments, Baptism and the Lord's Supper, which are the peculiar Ordinances of the New Testament, concerning the true Principle and Spring of all our religious Actions and Performances, of all Worship and Obedience, namely that they flow from a Sincere Heart and Love to God : likewise concerning the right End which we are enjoyn'd to aim at in all our Undertakings, to wit, the Glory

* Διότι ζῶν ἐν τῷ κόσμῳ τὸν ἀνθρώπου τίθεται Θεός.
Mic. Glyc. Annal. par. 1.

of God. These are the Doctrines that are more eminently *Christian*; and therefore these are the particular and peculiar Points which Evangelical Writers are to treat of. This is truly to *preach Christ*, this is Evangelical Preaching. Wherefore we cannot faithfully discharge our Office, as we are Publick Teachers, unless we make known these great Discoveries to them.

And these Doctrines revealed by Christ and contained in the New Testament ought the rather to be the Subject of our Discourses, because they are by some too much neglected. How seldom are the People informed about the true Nature of *Regeneration* or the New Birth? How seldom is the absolute Necessity of the Knowledge of Christ as *Mediator*, insisted upon? It is rare to hear the Preacher speak of and maintain the absolute Necessity of being *Supernaturally Enlightened*; in order to the right and saving Understanding of the Things of God? nay, how often do we hear the Contrary? How usual is it to magnify the Strength and Power of Nature? How rarely is the Evangelical and Apostolical Notion of *Justification* delivered from the Pulpit? If a Man asserts the *Imputation of Christ's Righteousness*, he is looked upon as a New-fangled Teacher. It is next to a Prodigy to Discourse of *Faith* (yea, or so much as to glance at it) as it is a *renouncing of our own Righteousness*, and an *Applying of Christ's Righteousness to us*, and a Relying on the sole merits of Jesus for Salvation and Happiness. If any Man recal and urge the old Divinity of *Justification by Faith alone*, he is hooted at, and voted for Heterodox. The glorious Work of the
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Redemption of Mankind by Christ Jesus, as 'tis represented in the Writings of the Apostles, is laughed at by some: and several other Doctrines of Christianity are grown obsolete with them. I have known that when some of those Doctrines have been discoursed of by one in the Pulpit, it hath been said that *he Preach'd like a Presbyterian*, which those that spoke it thought was Reproachful enough. But if this be to Preach like a *Presbyterian*, I pray heartily that the number of *Presbyterians* may increase more and more. And if this be to Preach like a *Presbyterian*, then all our *Bishops*, and our *Universities*, and all our *Divines* were *Presbyterians* in Queen Elizabeth's and King James the I's days and afterwards, for no Man can have the face to deny that these were the Doctrines that they openly profess'd and maintain'd. And I will add, if these be *Presbyterian* Doctrines, then the Church of England her self Presbyterianizes in her *Articles* and *Homilies*. Let us then, my Brethren in the Ministry, resume our Old Divinity, and not be ashamed of those Doctrines which our Church, and all our Pious and Learned Reformers, and their Successors most vigorously asserted and defended, and gloried in it. Let us not be backward to follow such Illustrious Examples: let there not be wanting that Resolution and Greatness of Soul which may enable us to own and confess these Evangelical Truths, and the rather because they are purely Evangelical.

If we search into the Reasons and Grounds of the miscarriage on the other side, we shall find this to be the principal, they mind not *what* Dis-

Dispensation they are under, viz. the *Christian*, they seem to disregard it; thence some Sermons favour more of *Judaism* and of the *Law of Nature* than of the Gospel Discoveries. *Christianity* is sinking with them, and they take the way to extirpate it wholly. More particularly their Fault is, that they extol *Natural Reason* too high, and give it an Ascendant over *Revealed Religion*. For they tell us that *all Reasonings about Divine Revelations must necessarily be governed by the Principles of Natural Religion*. And again, *By these Principles we are to interpret what God hath revealed*. Wherefore they will by no means allow that *a Man's denying the Natural Reason in some matters of Faith is part of the Duty of Self-denial*, but stiffly oppose it. But this is the way to subvert the chief Doctrines of *Christianity*, as that of the *Trinity* and *Christ's Satisfaction*, &c. And those that adhere to such a Notion are easily enclined to promote and foster *Socinianism*: as we have seen in the Writings of some Authors. By their extraordinary exalting of *Reason* they helped to bring on that which some of them have been forced to appear against. It is this idolizing of *Reason* that hath given occasion for the rise of *Scepticism* as to revealed Points, which now reigns so much amongst us, and will, if it be not speedily restrained, prove the bane of *Christianity*.

For I must tell the Reader that there are some Persons who have almost *reason'd* themselves and others out of *Christianity*. I will be very free, I have made some Observations of things amongst us, and among the rest I offer this,

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the Christian Faith, and to urge all its Doctrines: who though they treat of all *Moral Truths*, such as are evident from rational Discourse and the mere light of Nature, yet are mindful to insist chiefly on those which are the proper Discoveries of the *Gospel*, and which are truly *Christian Principles*.

But some perhaps will say, Why do you lay such a great stress upon Principles and Doctrines? Are we so much to be concerned for the notional part of Religion? There are those that think that one Opinion in Religion is as good as another. It was held by the *Pelagians* of old, and is owned by the *Socinians* and some *Remonstrants* of late that every one may be saved in his own way of Religion. So they live well, any Religion is indifferent. One (whom I need not now name) tells us that he can't conceive that God is injur'd by Variety of Opinions, and he sees no reason why the holding of an Error should damn a Man. And others declare it to be their Judgment that the several Ways and Sects of Religion are all good and laudable, and may land us safe at Heaven. There is no necessity of being Orthodox, for it may be no Man can tell what it is to be so: and besides, Religion consists not in *Belief*, but *Practise*. If *Socinus* may be credited, his is a complete Definition of the Christian Religion, that it is that heavenly Doctrine which teaches us the true way to eternal Life: and this way is no other than to obey God. And though this Writer in his *Catechism* or *Institution of the Christian Religion* makes Knowledge one Means of Eternal Life, yet we see there what a poor lank thing he makes

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makes it, for he tells us that concerning God *the sum is that he is, and that he is One* : and concerning Christ he determines that *nothing is to be believ'd and known as to his Essence and Nature but this, that he was born a true Man*. And this is the general fault of the Men of this Perswasion, and of some others, they undervalue *Knowledge* and *Belief* in Religion, and place all Christianity in *Practise*.

Hence it is, that the so well known Book entitled, *The whole Duty of Man* is so applauded and cried up, namely, because it doth not trouble Mens Heads with any Principles of Christianity, but runs all upon the Practical part. *It is never the worse for that, saith One, but rather the better,* because it doth not distract Peoples Minds with Principles of Knowledge, and the Doctrinal Part of the Christian Religion. But I ask this Question, doth not the New Testament contain in it the *Doctrines* and *Principles* of Christianity, as well as the *Practical Duties* of it? And are we not obliged then to instruct People in *both* these? How then is a Book the better for omitting one of these? And I further ask, Doth not a Man's whole Duty consist of these two things, namely, that which he ought to *know*, and that which he ought to *practise*? No Man that understands the Nature of the Christian Religion will deny this. And consequently that so much celebrated Book is very Lame and Imperfect, because it spends it self altogether in one of those Parts of Christianity only, and is not concerned for the other. It must be acknowledged then that this Book answers not its *Title*, but plainly contradicts it,

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for whereas it pretends to treat of the *Whole Duty of Man*, it puts us off with *half* of it: unless you will say that to know the Principles of Christianity is not part of the Duty of Man. I deny not that the foresaid Book is of very good Use in its kind, and is in some respects an excellent Piece, and it is probable that if the Worthy Author had lived longer, he would have made those necessary Additions to it which I have hinted: but it seems strange that now, as it is thus Defective, it should be so much admired and even idolized by some. I can impute this to no other cause (which I will mention at present) but this, that it is wholly silent about the *Doctrines* and *Principles* of Christianity. This is the reason why it is called by one *the best of Books* (not excepting the Bible) because it meddles not with *Principles*, but treats only of Moral Vertues and the Practical Part of Religion. It is *this* that engrosses the Name of *Religion* with many Persons, whilst the Doctrinal Part is wholly left out, or at least undervalued by great Numbers of Men amongst us at this day: and therefore they most readily exempt the Publick Instructor from all Niceness in Principles. Or if he chances to offend here, there are those that are not unwilling to excuse him, by alledging in his behalf that Preaching is his Trade, and therefore he must keep up and maintain such a Set of Doctrines, whether they be of any concern or no. But all this is vain and senseless Noise, and carries nothing of weight or Truth in it: because *Knowledge* is as necessary as *Practise* in Religion, yea even in the Christian Religion. Which I will evince from these three Propositions.

i. *Know-*

1. *Knowledge* is a necessary ingredient or part of *Christianity*, and consequently unless Divine Principles and Truths be taught us, which are the true matter of our Knowledge, our Christianity is imperfect. There wants a main and essential part of it, such a part is absolutely requisite to make the other parts useful. For this is certain, that the Practical Parts of Christianity will be wholly insignificant, if they be separated from this. The Reason is plain, because fearing and loving of God and keeping his Commandments, are Duties that can't be practised aright without a due Knowledge. Therefore a *Preacher* must make his People *knowing* in Religion. This is not his *Trade*, as some reproachfully term it, but it is that which the Nature of his High Calling and Office requires of him. For Truth is a Talent committed to us, and we are the Trustees of this precious *Deposium*. All our Hearers have a right to share in this Sacred Treasure, and we must with faithfulness impart it to them. We must beware of Imaginary Draughts of Christianity, of false Schemes of the Gospel, of which there are sundry extant at this day. These we must carefully avoid, and be very frequent in insisting on the Fundamental Articles of our Faith, because our Religion consists in True Principles as well as Right Practice.

2. We ought to be very solicitous and careful in this matter because, if our Knowledge and our Principles be corrupted, our Practice will be so too. It cannot be otherwise, because the former have so great and so immediate an Influence on the latter. Knowledge and Belief

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are the *Foundations* of Christianity, a Christian Life is the *Superstructure* that is erected on them: whence it follows that he who supplants the Christian Truth, undermines the Life of Religion, and effectually subverts its Morals. By overturning the Faith he destroys the Practical part of Christianity. And truly on *some* accounts the corruption of the Christian Doctrines, and Error in Judgment are worse than that in Manners, for the depraving of the Understanding, the Leading faculty of the Soul, is in some respects more dangerous than a debauching of the Will, I mean as to some particular Instances. Yea, 'tis certain that even an Indifference about the Principal Truths of Religion is of pernicious Consequence, as every days Experience informs us, for from this Cold and Indifferent Temper many slip into Atheism and all manner of Irreligion and Immorality. Wherefore there is a necessity of our being right in our Opinions as to Religious Matters.

3. Knowledge of Divine Truths is a necessary Condition of our Happiness, and on that account (as well as the others before mentioned) the Preacher is obliged to instruct and inform Mens Minds about the doctrinal part of Religion. We must know then that our Religion and our Happiness answer to one another. As we cannot be said to be Religious without Understanding and Knowledge, so neither can we be happy without them, for they are necessary Ingredients of both. Which will easily be granted by those who have a true Notion of *Happiness*, which consists in the perfecting our Understandings, as well as our Wills and Actions.

ons. Which confutes that prevailing Opinion before mentioned, that Men of all Perswasions and Sects may be saved, which cannot be true if a Right Knowledge be necessary to Happiness. And this is the profess'd Doctrine of our Church in her Eighteenth Article. Besides, it is required of us in order to our future Blessedness, that we make open Profession of our Faith, *With the Mouth Confession is made unto Salvation*, saith the Apostle in *Rom. 10. 10.* and certainly this implies that we are bound to *know* the Articles of our Faith, and the Doctrines and Truths of our most Holy Religion. And this implies without doubt that we are to explain these to the People, and to study to remove from them all Ignorance in the necessary Points of Religion, and to help them to a true and right Understanding of all the Fundamental and Essential Doctrines of Christianity. Our Place and Function exact this of us, and we should be unfaithful to Mens Souls if we should neglect this.

In brief, We must instruct the People in the Sacred Truths of the Gospel, and the whole Body of its Principles, or else we cannot lay claim to that Character of being *good Ministers of Jesus Christ, nourished up in the Words of Faith and of good Doctrine*, that is well acquainted with and imparting unto others the Knowledge of the Principles of Christianity. *1 Tim. 4. 6.* So much concerning the First General Head relating to the Office of a Preacher, *viz.* his Informing of Mens Understandings. He must approve himself a Patron of Truth, a Guardian and Defender of the Faith. For as

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one of the antient and Learned *Apologists* for Christianity observes, * there is a Discourse about Truth, and for it; the former is spent in asserting what is True, the latter in confuting what is False. We must be concerned for both these, we must not only be Religious Votaries, but Advocates, and if there be occasion, we must enter the Lists, and shew our selves resolute and zealous Champions in the Cause of Christianity. We must, with the Apostle, be *bold in God to speak the Gospel of God with much Contention* or Strife, to wit, against Gainfayers and False Teachers, 1 *Thef.* 2. 2.

Secondly, The *Life* and *Actions* of Persons must be regulated, as well as their *Notions* rectified, and therefore the next Work of a Minister is to promote Holiness, and all Practical Duties of Religion. He must endeavour to make Men not only Knowing but Good. As he must convince them of their Errors, so he must convert and reclaim them from their Evil Ways. For Knowledge will be of little use, if that be all his Hearers attain to: yea, it will prove very dangerous and fatal, because it will aggravate and inhanse their Condemnation. Therefore his Discourses from the Pulpit should aim always at the reforming of their Manners, the amending of their Lives, and the making them Better. Accordingly he should think it incum-

* "Εἰς τὸ ὅτι περὶ τῆς ἀληθείας λόγος, ἔτις δὲ ὁ ὕμνος τῆς ἀληθείας. Athenag. de Resur. Mort.

bent upon him, 1. To Preach all Moral Duties. 2. To add Christianity to Morality. *N: 13*
3. To represent the Christian Precepts and Rules in their full Extent.

I begin with the first, he is engaged by his Office to promote the practise of Moral Goodness and Righteousness. By which I mean that Practical part of Religion and of our Duty which the Law of Nature, and the very natural Dictates of our Minds prompt us to. For we must know that the desire of doing ill, is not according to the *Primitive* Constitution and Temper of our Minds, but it is a Flaw and Defect in them. There are no *proper* Inclinations and Propensions to Sin that are proportioned to our *original* Frame: for the primitive Dictates and Laws of Nature are averse to Vice. The Souls of Men have natural Impressions of Goodness upon them, for as they were at first created after the Image of God, so in some Measure they still retain it, and accordingly have inbred Sentiments of what is Good, Just and Right. Thus to Reverence, Love and Worship our Maker, to be just and charitable to our Brethren, and to observe the Laws of Sobriety and Chastity, are Instances of that Natural Religion which is implanted in us; and therefore these are essentially and in themselves good: and consequently cannot but be good: they are simply and absolutely Good, and therefore are eternally and unchangably so.

And these Notions of Just and Unjust, of Good and Evil which are founded in our Nature, are copied out of the *Divine Nature* it self, and on that Account have not a precarious

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Being, but are Eternal and Immutable. Moral Goodness or Holiness flows from the Holy Nature and Will of God, and so cannot but be Certain, Infallible, Necessary, and Indispensible. And our Actions are more or less Good, as they approach more or less to that Natural Goodness which is primarily in God. I know it is said by some that there is an Essential Bonity in Things and Actions antecedent to God's Will, so that they are not Good and Just because God Wills them, but God Wills them because they are Good and Just: which I grant to be true if it be spoken of God's Will as it signifies his Positive Command, and not his Essential Nature; but otherwise it cannot be true: for God's *Will*, taken in the proper Signification of it, cannot be separated from his Holiness and Goodness. It is this *Will* of God which is the Prime Source, as well as the Rule of Holiness and Righteousness: but this *Will* cannot be abstracted from his Holy Nature: it is impossible the Will and Nature of God should disagree. This then we must assert, that there is no Goodness or Holiness antecedently to the *Will* of God, but there is some Goodness or Holiness antecedent to his *Command*, for it is commanded after it is Good, but it is not will'd after it is Good, because the Will of God and that Goodness are together. And on the other side, there is no Sin antecedently, to the Will of God, but there is Sin antecedent to God's Forbidding, for it is forbidden after it is a Sin, but it is not Will'd, or rather Nill'd after it is a Sin, because this Nilling of it and the Sinfulness go together.

There

There is reason then to maintain that Moral Goodness is not independent on the *Divine Will*, but is measured by it, yea owes its Being to it, and not to the *Command*. Thus loving of God, honouring our Parents, Charity to the distressed, and the like, are not Good merely because they are Enjoyed: and on the contrary, hating of God, dishonouring our Parents, injuring our Brethren, and such like Actions are not Evil, because they are forbidden. Not but that it is true of other things (such as have no Intrinsic Goodness in them, or which are Indifferent in themselves) that they are Good because God commands them, and they are Evil because he forbids them: for these indifferent Things being commanded by God, become Good because they are conformable to the Divine Command which is Good: and so Actions which are indifferent in their own Nature, being forbidden by a Divine Law become Evil, because they contradict the Prohibition which is good. But still it holds true that what is in it self Evil, that is, opposite to the Holy Nature of God, cannot be made lawful, tho' we should suppose that God could command it: and what is intrinsically Good, that is, suitable to God's Holy Nature and Will, cannot be made unlawful, though we should suppose that God forbids it. In short, the Natural and Essential Will of God is that on which all Good and Evil depend; for this Will is acted by the Rules of Divine Wisdom, Justice and Holiness, and God cannot Will any thing that is contrary to his Wise, Just and Holy Nature. God therefore having respect to this Goodness in himself, and looking

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ing upon it as the Pattern and Standard of Goodness, enjoyns it to Man, or rather implants it in him, and bestows it upon him. Here is the true Rise and Original of Goodness: and hence it is that the Reasons of Good and Evil, Just and Unjust are in their own Nature Firm and Solid, never to be abolish'd, never to be altered: for they are eternally Good, and grounded on the Unchangeableness of God. The Precepts of the Moral Law are excellent and praise-worthy, tho' there were no Positive Law to enforce them, for they are derived to us from God, and are the Counterpart of that which is in the Divine Mind. These are those Righteous Precepts which we are to urge upon our Hearers, and we are to require a constant and steady Practice of them. For though they are imprinted in their very rational Faculties, and are the Law of Nature and Right Reason, yet such is the depraved and corrupted Nature of Mankind since the Fall, that they frequently act contrary to the Principles and Dictates of their own Minds, and neglect the very Duties of Natural Religion: so that there is a necessity of reminding them of this gross Neglect, and stirring them up to live according to those Rules which Nature and Morality suggest to them.

And this preaching of Moral Duties and the Intrinsic Goodness of them is become Necessary, because there are and have been always those perverse Men who strive to oppose and beat down this Doctrine. Of this sort were those against whom a *Woe* is pronounced by the Prophet *Isaiah*, Chap. 5. v. 20. *who call Evil Good,*
and

and Good Evil, who had quite lost the True Notions and Names of Things, and made Vertue to be Vice, and Vice to be Vertue; or rather thought that neither of them were Real Things, but were empty Sounds and insignificant Terms. The Satyrift talks after this loose and vain way,

* *Nec Natura potest justo secernere iniquum,
Dividit aut bona diversis, fugienda petendis.*

And it is well known that among the Old Scepticks and Pyrrhonians Just and Unjust were look'd upon as Arbitrary things, and the Notions of them might be abrogated at Pleasure. And in this Age wherein we live there have been those (as was suggested before) who have professedly disown'd the settled Reasons of Good and Evil, and have resolved all into the Will and Arbitrement of the Magistrate. Wherefore there is an Obligation upon us to preach up an Immutable Law of Righteousness, to shew that there are Eternal Differences between Good and Evil, to convince Men that the Principles of Moral Equity and Goodness are not measured by Opinions and Surmises, but are unalterable and perpetual, as being adjusted to the Divine Goodness and Rectitude. We are to remind our Hearers of that Light which is set up, that Law which is written in their Minds, and to call upon them to attend to it, and to make use of it in the whole course

* Horat. Sat. 3.

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of their Lives, and to direct their Actions by it, and to do nothing that is repugnant to it. For seeing God hath implanted these Notions in us, it is certain that we ought to observe them, for he did not put them into us in vain and to no purpose. It is most rational to think that the Creator would have his Creatures live according to the Principles he hath engrafted in them.

And further, this preaching of Moral Duties is more especially become necessary in these days, because there are those who openly profess and declare that the Gospel discharges Men from the Obligation of the Moral Law. Here (as in all other cases) I would use Equity, and interpret things on the best side. I charitably believe that these Persons design Well: their Aim and Intention is to extol and magnify the Free Grace of God in Jesus Christ. And truly I always favour that side which exalts the Divine Grace and Christ's Righteousness and depresses Man's Merits, and asserts the Insufficiency of his Righteousness to Justification. But tho' these Men design well, yet they seem to *Over-do* the thing, and many of them are too rash and venturous in the way of expressing themselves. It is true they grant that by the Spirit in them, and the renew'd Nature caus'd by it, they are excited to do what the Law requires, but not because the Law requires it, not as if the Commandments had any Power and force upon them. But we find it otherwise in the Writings of the New Testament, for there these very *Commandments*, as such, are urg'd upon us, we find there that the *Moral Law*

Law is made our Rule under the Gospel, and that the Transgressing of it is a Sin now, and consequently that the Moral Law as it is such a Law, obliges us under the New Testament. This Law is meant when our Saviour saith, *he came not to destroy the Law, but to fulfil it*, Mat. 5. 17. And the whole Sermon, of which this is a part, is a Sermon of Morality, and is all of it the Law of Nature, except only that one Injunction of *not marrying her that is put away for Fornication*, which Christ gives in explication of the Positive Law, and design'd it against the *Jews* who misinterpreted the *Mosaic Law*.

And not only our Saviour, but his *Apostles*, after his departure, inculcated the Laws of Moral Righteousness and Honesty. *If there be any Vertue*, saith St. Paul, *think of these things*, Phil. 4. 8. And St. Peter assures us that God *hath called us to Vertue*, 2 Pet. 1. 3. And the same Apostle exhorts us *to add to Faith Vertue*, 2 Pet. 1. 5. In these and other Epistles of those Inspired Men, how frequently and how ardently are all the Moral Offices of Religion urged upon us? Here Christians are called upon to live Soberly, Righteously and Godlily, to observe the indispensable Rules of Justice and Honesty, and conscientiously to attend to the Dictates of the Law of Nature and Right Reason. St. Paul particularly and distinctly mentions five of the Commandments of the Second Table, Rom. 13. 9. *Thou shalt not commit Adultery, thou shalt not Kill, thou shalt not Steal, thou shalt not bear false Witness, thou shalt not Covet*: and then he contracts them all into one Commandment, which

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which is also expressly taken out of the Mosaick law, *Thou shalt love thy Neighbour as thy self*, Lev. 19. 18. So that it is evident from the Apostles alledging the Moral Law, and calling upon Persons to do what it requires, that they are bound to do it because the Law requires it. The same Apostle inculcates the fifth Commandment, *Honour thy Father and Mother*, and adds, *this is the first Commandment with Promise*, Eph. 6. 2. and accordingly annexes that Promise, *That it may be well with thee, and that thou mayest live long on the Earth*, v. 3. St. James calls the Christians to the Observance and fulfilling of this Royal Law, as he calls it, James 2. 8. and again, 10, 11, v.

It might be shewed here that all or most of the Moral Precepts which are delivered in the Old Testament, viz. not only in the Decalogue, but in the Writings of the Prophets, in Solomon's Proverbs, and his Book entituled Ecclesiastes, and likewise all the worthy Aphorisms of Morality which you read in the Apocryphal Writings, as in those of Ecclesiasticus (i. e. the Wise Hebrew Philosopher Ben Sirach) and in the Book of Wisdom (which is Solomon's Proverbs Paraphras'd and Commented upon by Philo's Greek Eloquence, as St. Jerom thinks) and whatever excellent Strictures of Morality you meet with in other Jewish Writings are to be found abbreviated in those of the New Testament. Nay, all the gallant Maxims and Rules for the ordering of Mens Lives which occur in the Writings of profess'd Pagan Philosophers (as in Aristotle's Ethicks, Theophrastus's Characters, Tully's Offices, and his Entertainments

tertainments at *Tusculum*, with other Pieces of that Excellent Man fraught with Philosophy, *Epicetus's Enchiridion*, with his Commentator *Arrianus*, *Seneca's* Epistles, *Plutarch's* Morals, *Max. Tyrius's* Dissertations, the Royal Philosopher *Antoninus's* Meditations; all the Moral Documents that we meet with in the Poets (for there are Moral Poets as well as Philosophers) the excellent Rules appertaining to Manners which *Pythagoras's* Golden Verses furnishes us with (together with *Hierocles* upon him, who might have been named before among those that wrote in Prose) all the Ethical Instructions in *Theognis* and *Phocylides*, and those interspersed in *Euripides* and *Seneca's* Tragedies, in *Terence* and *Horace*, yea and in *Persius* and *Juvenal* (for even among the Satyrists there is excellent Morality) all the useful Ethicks which are contained in these and several other Moral Writers are summ'd up, in short, in the Books of the New Testament, *i. e.* in the Instructions of our Saviour, and of the Evangelists and Apostles. This Holy Volume contains all sorts of Moral Duties, and commends to us all the useful Precepts of Natural Religion. The Law of Christ approves of the Law of Nature. Christianity allows all that is morally Good, and urgeth it upon us as such. N: 13

And therefore we must not think that our Obligation to it is null, or that it can possibly be made so at any time. Do not imagin then (as some vainly do) that Discourses from the Pulpit on this Subject (*i. e.* about Moral Duties) are not edifying, and that Believers under the Gospel are not to be entertain'd with such.

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such. Deceive not your selves with such Notions, but on the contrary be firmly perswaded that the Duties of the Moral Law belong to them that are in Christ, and that we can't imbrace or hold fast the Religion of JESUS if we renounce the Precepts of the Moral Law, and (which is the Consequence of this) that the Ministers of the Gospel are to preach the Obligation of the Moral Law. If it shall be said (as 'tis by some) that these are *Legal Preachers*, it will be sufficient to answer that then *St. Paul* and the rest of the Apostles, and our Saviour himself were such: which one thing is enough to take off the Cavil and Objection.

But, truly we might add further, that some Persons more especially give occasion for this way of Preaching, even some of those who speak against it, and vilify it. They are heard to decry *Moral Duties* at a very strange rate, and they shew themselves pleas'd with nothing that the Pulpit presents them with but the *Priviledges* of the Gospel, and the great *Prerogatives* purchased by the Blood of Christ. Whilst thus some have been observ'd to impose on themselves, and have desired to hear nothing that relates to their *Duty*, and the *Reforming of their Manners*, it is incumbent on the Guides of Souls to undeceive them, and to convince them that the Precepts of *Morality* are contained in the Laws of *Christianity*. Grace doth not evacuate the Dictates of Natural Religion; but cultivates and improves them: and consequently Believers are under the Obligation of the Moral Law. And if it be so, there is no doubt

doubt of the necessity of Preaching Morality under the Gospel.

But there is another and greater Reason why the Duties of Natural and Moral Religion should be urged, namely, because of the great and scandalous Immorality which reigns in our time. A general Deluge of Vice hath overspread the Land, and all manner of Wickedness appears open and bare-faced. Injustice, Defrauding, Lying, Cursing, Swearing, Intemperance, Uncleanneſs, and all other vicious Practices which confront the Principles and Duties of Natural Religion, are every where common amongst us. It is this which makes Moral Theology so requisite in these days: there is now a necessity more than ever of preaching up Sobriety and Honesty, of advancing and strengthening the inbred Notions of Vertue, of urging an universal Probity of Manners, and of pressing those Duties which the Gentile Moralists by the Light of Nature practised, and called upon others to do so. This part hath been excellently performed by some eminent Preachers of late, and by none perhaps better than by the late Archbishop of *Canterbury*. He gives a very natural description of the Moral Vertues, and commends and sets them off with a good Grace. His Exhortations to and Reasonings about Practical Duties are very perswasive and penetrating: for he performs this part with so smooth and even a stile, and with so popular an Air that he marvellously insinuates into the Minds of all his Hearers and Readers. And we have several other brave Masters of Morality both of the Higher and Lower Clergy, who press the dictates

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of Natural Conscience, and extreamly cultivate those Doctrines which concern Practise, and the ordering of our Conversations.

And this must be the guise of the Pulpit: as long as we see Immorality so rampant among us, we ought to preach Moral Duties, and that with great earnestness. As long as we observe the Libertines of this Age inveigh against them, we are concerned to defend the necessity of them. And to all others we are to represent Verrue and Goodness amiable and excellent and delightful above all other things. The Work and Design of a Preacher is not unlike that which *Plutarch* saith of one *Laco*, an Instructor of Youth, who gave this account of his Calling, that he undertook * *to make Vertuous and honest things sweet and Delectable* to those he had under his Charge. This is one part of our Business, to render the Offices of Religion Eligible, Easy, and Delightful, and to teach Men how they may readily find them to be so. And thus you see there is abundant Reason why we should inculcate the Laws of universal Righteousness and Honesty, why we should be very earnest with Men to amend their Lives, and practise all Moral Verrues.

Secondly, more especially let them be fully instructed in the Nature of all *Christian and Evangelical Duties*, as such. If this be not added, all that I have said already, relating to the observance of Moral Duties, is to little purpose. If a Preacher be defective here, he neglects the much greater part of his Office. And therefore

* *Ta kalazheta oisien.*

tho' I have spoken my Mind very freely about the Necessity of preaching the Duties of the *Moral Law*, yet I would not be mistaken, as if I placed the main task of a Preacher in this. No: there is something higher to be done by him, or else he is not worthy of his Honourable Title. He is to remember then that there is a great difference between *Evangelical* and merely *Moral* Duties. For there is a *Revealed* as well as a *Natural* Religion: the latter consists of such Doctrines and Precepts as are natural to us, and bred within us, (as you have heard before :) but the former is Supernatural, and delivered to us from Heaven. Thus *Judaism* was part of the Revealed Religion, and *Christianity* is another part of it, and of this I am now to speak as it is such, that is, as it differs from Natural Religion and the dictates of Reason, and as it is that Body of Precepts and Injunctions which was delivered by the Son of God, and out doeth and far exceeds the Laws of mere moral Righteousness. For if these had been sufficient to direct and conduct Men in their Lives and Actions, there would have been no need of the other; and the Blessed Author and Founder himself of Christianity might very well have been spared, according to those Mens Divinity who place all Religion in Morality and the Laws of Nature. But seeing our Lord appeared in the World, and furnish'd us with such Laws and Precepts as are not to be found in the best Pagan Writers, it is most reasonable to infer thence that Christianity is different from Morality, and that it was design'd by

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the Instituter of it to correct it, and to make necessary Additions to it.

It is certain that the Pagan Ethicks had a great many useles, and as many dangerous things in it. *Plato*, who hath several Grave and Wise Precepts in his *Common Wealth*, hath mixed them with very light, vain, and ridiculous, and even immoral dictates about *Women* and their behaviour, about *Abortion*, *Exposing of Children*, &c. and even about *Unnatural Love* in his *Phædrus*. Of *Aristotle's* Ethicks a great * *Platonick* Philosopher pronounces that *they contain nothing in them but what is little and mean, and vulgar*. Most certain it is that Philosophy saith little of some Vertues, and treats very dryly and jejune of others, and hath mistakes about them all: whereas the Gospel and the Apostolical Writings give us a complete enumeration of all Vertues, and speak of them to the purpose, and yield us a right account of every one of them. Christianity hath in it all that is truly good of all other Religions; and besides, it hath Precepts and Rules of its own which surpass all others: for what Philosophy could not do, was to be effected by Christianity. This is the transcendent excellency of the Christian Religion.

But to give a farther and more distinct account of the Difference between *Moral* and *Evangelical* Vertues, or between *Moral* Vertues and *Evangelical* Endowments and Graces, take it briefly in these Instances; First, they differ

* Atticus apud Euseb. Præp. Evang. l. 15. c. 4.

as to their Matter and Object, for several Christian Graces and Duties are conversant about and have respect to God the *Father*, as a distinct Person in the Sacred Trinity: others have an immediate regard to *Christ Jesus*, as a Distinct Person, and as he was Incarnate, as he suffered Death for us, as he rose from the Dead, as he Ascended into Heaven, and there sits at the right hand of God: and Faith in this Jesus is absolutely necessary to render our Performances good and acceptable. Other Evangelical Graces and Actions do more nearly relate to the *Holy Spirit*, the Sanctifier and Comforter, as distinct from the other two Persons. But it is evident that Natural and Moral Virtues have no such Relation as this. And here I might mention also these Precepts and Laws that are *Peculiar* to Christianity, on the account of our *Redemption* by Christ our Lord, for there are several particular Duties that are consequent upon this Glorious Undertaking, and therefore must needs differ from Moral Virtues and Offices as to their Object and Matter.

In the next place there is this Discrimination between Moral Virtues and Christian Graces that the former proceed from a mere Natural Principle, namely, the Light of Reason, which is dim and imperfect, but the latter are founded on Divine Revelation, which is infallible; and thence Christianity hath the best and completest Precepts. These also have their rise from a Love of God and Goodness, at least in some Proportion; and from the Obligation of the Divine Command, but the other were seldom actuated by such noble Springs. Again, Evangelical

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cal Righteousness is always exerted and directed to Right Ends, especially the Glory and Honour of the Sacred Trinity. But the Moral Virtues of the *Gentiles* fell short of this great Design, and their aims were for the most part low and secular. Hence their Religion was generally Mechanical and Artificial, (I do not say always, because I believe God did on extraordinary Occasions influence upon some of them, and by a supernatural Aid assist them, but generally, I say, their Religion was Artificial) it was equivocal and nominal: for it is not sufficient for Men to be just and honest, and upright Dealers, to be loving and obliging, and to do all other acts of Moral Righteousness, unless these be rightly qualified as to Manner and Circumstances.

Moreover, Moral Virtues were the bare result of Natural Strength: and accordingly all the Moral Philosophers held and profess'd that not only the attaining of them, but the actual exerting of them was in their own Power. But *Christian* Graces are from a higher Assistance, namely, that which is Supernatural and Divine. They are neither acquired nor exercised by the Strength of Nature, but by the special aid of God's Spirit. And thence Christian Endowments in the first Ages of Christianity (as well as in the very Apostles times) were stiled *Graces*, because they were *Free Gifts*, and the Effects of the Divine Favour. It is This that constitutes us *Christians* in distinction to *Moral Men*. If what I have said under this Head be displeasing to any, I desire them to consult the Thirteenth *Article* of our Church, *Works done*

done before the Grace of Christ, and the Inspiration of his Spirit are not pleasant to God, for as much as they spring not of Faith in Jesus Christ,—yea rather, for that they are not done as God hath willed and Commanded them to be done, we doubt not but they have the nature of Sin. Where our Church assigns a plain and palpable difference between Works or Duties of Morality, and those that are properly Christian and Evangelical. And therefore those who own her as their Mother, are more particularly reminded to observe this Doctrine of hers. And the rather because herein she treads in the steps of the Antient Bishops and Doctors of the Christian Churches who writ against the old Hereticks. Thus when *Julian the Pelagian* asserted that the *Fabii*, the *Fabricii*, the *Scipio's* and the like Persons among the *Gentiles* were really Good and Vertuous, and that in the Exercise of Justice, Charity, Chastity, &c. they did Good Works that were pleasing to God, St. *Augustine* opposed this with great Vigour, shewing that the most specious Works of Infidels are but seemingly Good, and not really so, because they are without Faith, and because they proceed only from the Power of Nature. This we may see maintained by that Learned Father in his fourth Book against *Julian*, Chapter the fourth. And in several other places in his Writings he asserts the same. The like doth *Prosper* in his Books, maintaining that there is only a shew and semblance of True Vertue and Goodness in Pagans and Unregenerate Persons, for they being devoid of Divine Grace, their Works cannot be Good, and acceptable to God.

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Next, there were natural Obligations to Justice and Honesty, and other Vertues among the Moralists, but in Christianity we have much higher ones, *viz.* the consideration of the unparallel'd Mercy and Bounty of God the Father in sending his Son to lay down his Life for us; and the matchless Love of his Son in undertaking the Restauration of lost Man. These are powerful Motives, but are not heard of among the Philosophers. Besides, *life and immortality are brought to light by the Gospel*, i. e. they are now more clearly revealed, and more firmly assured to us under the Evangelical Dispensation: and there is likewise a clearer discovery of the Punishments and Torments which are due to wilful Offenders, under the Gospel Oeconomy. Lastly, There is the perfect Example of Christ Jesus to direct and guide us, and on that account Christianity surpasses the greatest Improvements of Morality. The Life of our Blessed Saviour infinitely out did all the famed Patterns of Vertue among the Pagan Moralists, and therefore if we conform our Lives to This, we shall let the World see what a vast difference there is between Morality and Evangelical Attainments, between Heathen Accomplishments and those of the Gospel. To live like Christians speaks much more than all the acquirements of Pagan Morality.

Therefore this we are to inform the People of, they are to be told that to lead a Christian Life is more than to act Morally, and according to the Light of Nature. They must be acquainted that Christianity exceeds Morality not only in its Principles but Practises, and that therefore

fore we are hugely concerned to proportion our Actions to the Eminency of that Dispensation which we are under, to do something answerable to the infinite exuberance of the Divine Grace of the Gospel. And as for our selves, 'tis evident from the Premises that we must not content our selves with Moral Discourses, but we must go higher, we must preach Christianity and the Gospel: we must press the observing of those peculiar Laws of Christ which Natural Reason never dictated, and which are above the Standard of Morality. The reason is, because to be Men and to be Christians are two things: Nature and Grace, Faith and Reason are different.

I wonder therefore that so many in their Excellent Discourses from the Pulpit have either wilfully neglected or carelessly forgot their Duty in this Matter. It is verily a Fault in too many of the Publick Teachers of our times that their Sermons are Moral Harangues generally, and *Tully's Offices* and *Seneca's Epistles* serve them instead of the *Bible*. They are furnished with none but Moral Precepts, as if they were preaching at *Old Rome* or *Athens*, and their Auditors were all Infidels. We see the bad effects of this on more accounts than one. The constant insisting on nothing but Morality hath lately inspired Mens Heads with this Notion, that Revealed Religion is of little consideration and worth: and this (as I have hinted before) hath been one great Occasion of *Deism*, and something else. Whereas, if instead of over magnifying Natural Religion, they had upheld the esteem of the Supernatural one, they had
pre-

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prevented all this Evil, or at least in a great Measure. And now when they see that this growing Evil is like to prove too mischievous to them, they pretend to cure that Malady which they caused themselves, or at least which they promoted; that is, now of late they strenuously appear in defence of *Revealed Religion*, that it may be a Bulwark to them against the Insults of those who excessively cry up Reason and Natural Religion. This is so plain and evident that no Man of unprejudiced Thoughts can deny it. and though every one is not so free as I am to tell this openly to the World, yet it is not the less True because of that.

We may observe also a bad thing occasion'd by this Defect and Miscarriage of some Men in the Church: whilst they preach up Moral Works altogether, they invite others thereby to run into another Extreme, and to make Faith and Imputed Righteousness, the only Subject of their Discourses. The Divine Providence hath justly permitted some to start up, and cry down *Duties* and *Religious Performances*, as it were to check the Miscarriage of others in crying them up even with the diminishing, if not the exclusion of Faith and Christ's Righteousness. These Men are a sort of *Pagan Preachers*; they are mere Ethick Lecturers, and read only Morality to their Hearers. *Cicero* or *Antoninus* would have preached much better than they. Now, this disorder is caused by this false Notion, that the Gospel is no more than an Institution of Morals, and that the Christian Divinity is not distinct from Morality.

It

It may be observed concerning one of the most Eminent Pulpit-Orators, that whenever he comes to talk of the *Christian Dispensation*, he speaks of it very meanly and disparagingly: and when he hath occasion to discourse of *Christian Duties* properly so called, he either gives a very crude account of them, or jumbles them with mere acts of Morality. He tells us that *the Christian Religion hath hardly any thing in it that is Positive, except the Two Sacraments. In other things Christianity hath hardly imposed any other Laws upon us but what are enacted in our Natures, or are agreeable to the prime and fundamental Laws of it.* Whereas it is very plain, and it hath gained the Suffrage of the Wifest, that there are some Laws *peculiar* to Christianity, and which those who had only the light of Nature never reached to, or understood any thing of. If you will believe this Author, *the only design of Revealed Religion is to revive and improve the Natural Notions which we have of God: and all our Reasonings about Divine Revelation are necessarily gathered by our natural Notions of Religion.* And again he is positive that *all the Duties of the Christian Religion which respect God are no other but what natural Light prompts Men to, excepting the two Sacraments, and praying to God in the Name and by the Mediation of Christ Jesus.* I thought there had been some thing more in Christianity than this, I thought that *Faith* in Jesus was a duty of the Christian Religion; I thought that renouncing of our own Righteousness, and depending on Christ's Righteousness, and hoping for Forgiveness of Sins through his Blood, together with a constant

A.B. Celler
1771

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constant Expectation of the Grace and Spirit of God to help and assist us, to operate on our Minds so as to begin and finish our Conversion, had been the proper Duties of the Gospel.

I cannot but take notice what thoughts this Writer had concerning the Rise and Original of Christianity, and the Author of it, and all the great Mysteries and Transactions that attend it. He is pleased to say that *The World, especially the Heathen World was much given to admire Mysteries in Religion, and accordingly they had several superstitious and idolatrous Mysteries: therefore Christianity (to comply with Heathenism) hath its Mysteries too, and particularly the Mystery of the Incarnation of the Son of God.* Again, *There was a great inclination in Mankind to the Worship of a visible and sensible Deity, and this was the main root and source of the various Idolatries in the Heathen World. Therefore (this is like the former therefore) God was pleased to appear in our Nature, that they who were so fond of a visible Deity might have one to whom they might pay Divine Worship, but without danger of Idolatry.* This was very condescending indeed, to send Christ into the World to cure Mens Fondness. He goes on, *Another Notion (or prejudice, as he styles it in the same place) which had generally obtained among Mankind, was concerning the Expiation of the Sins of Men, and appeasing the offended Deity by Sacrifice, especially the Sacrifices of Men, which had almost universally prevailed in the Gentile World: Therefore (it is still a therefore of the same unhappy kind) with this general Notion of Mankind God was pleased so far to comply as once for all to have a general Atonement made for*

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nation

for the Sins of all Mankind by the Sacrifice of his only Son. This was still very condescending, to send Christ down from Heaven, in compliance with the most unnatural, savage and barbarous Practice of the Gentiles. He proceeds, Another common Notion, and very rise in the Heathen World, and a great source of their Idolatry, was their Apotheosis of Canonizing of famous and eminent Persons, who had been great Benefactors to Mankind, by advancing them after their Death to the Dignity of an inferior kind of Gods fit to be worshipped by Men here on earth. Therefore ('tis the same therefore we had before) one in our Nature is exalted to the right hand of the Majesty on high, to be worshipped by Men and Angels, one that was the truly Great Benefactor of Mankind. As much as to say, the Heathens had their Gods and Idols, whom they made of mere Men, and so must the Christians have, and accordingly one in our Nature who had done kindnesses for Mankind, was chosen out for this purpose. Still he goes on, The World, saith he, was mightily bent upon addressing their requests, and Supplications not to the Deity immediately, but by some Mediators between the Gods and them. Therefore in a gracious compliance with this common apprehension (or inveterate prejudice, as he there calls it) God was pleased to constitute one in our Nature to be a perpetual Advocate and Intercessor in Heaven for us; Which is as much as if it had been said the Pagan World had their Intercessors and Mediators, and therefore in imitation of them Christ was sent to be a Mediator between God and Man. And this

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this is insisted upon after the same manner in other places. And lastly, he is pleased to tell his Auditors that *God hath very much suited the Dispensation of the Gospel and the Method of our Salvation, by the Incarnation and Sufferings of his Son, to the common prejudices of Mankind, especially of the Heathen World.* Thus we see his Thoughts concerning the Christian Institution, and particularly concerning Christ's coming in the Flesh; the chiefest and most Solemn Things of our Holy Religion are by him resolved into Compliance with the vilest Practises of the Idolatrous Heathens.

In another place, to let us know what an Opinion he hath entertained of the Religion revealed by Christ, we are told that *Morality is the new Creature spoken of in the New Testament: Morality is all in all in the Christian Religion.* And what is this but the Law of Natural Reason? Accordingly the highest Encomium he could give of the Christian Religion was, that it is *the Law of Nature reviewed and perfected.* He tells us in another place that *the Fruits of the Spirit are the same with Moral Vertues, and that Grace and Vertue are but two Names that signify the same thing.* It is observable that wherever he seems to undertake to speak of the Christian Religion, and to display its Nature and Quality, he reduces all Christianity to Morality. And in other places he seems to design nothing less than to commend Christianity as the *best Institution*, but when you come to examine it, it is only Natural Religion: so that instead of extolling, he seems to depress the Character of Christianity. And the like may

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see it little
a Sermon
on Eph. V. 22
a Sermon
in 1627.

may be observed in other Writers, they mightily flourish when they come to speak of the *Christian Religion*, and its Excellency : but their description of it is flat and low, and rises not above Natural Reason and Religion.

This is that which I now find fault with. I blame some of my Brethren because their Sermons are Lectures of Morality rather than of Christian Divinity. There are several that Preach out of *Pufendorf* more than the *Scriptures*. They seem to have a greater Esteem of the Natural than of the Christian Religion. In a Treatise where the Author undertakes to handle all *Vertues* whatsoever, and the *Means* and *Preparatories* too, there are but two Particulars that so much as mention our Saviour, namely, That of his *Mediation*, and the other of his *Example* (though it is true, in another Volume sometime afterwards he discourses largely of the Office of Christ as *Mediator* :) but 'tis observable that he could not find any place for *Faith*, (as it is a *Christian Endowment*) among all the Vertues and Graces he enumerates belonging to the Christian Life. And when he mentions *Faith*, he only makes it a *believing of the Truth and Reality of our Religion*. He not only tells us that *Moral Goodness* (which is the same with *Natural Religion*) is the main of *Christianity* : but he is so high flown for his Morality that he adds (what I almost tremble to speak) that thereby we do what God himself would do if he were in our place. We are told by another Celebrated Preacher that *Mans Natural Abilities are so many Graces he derives from God, and are as properly such as any accession*

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sion to them which is inspired afterwards: so that 'tis manifest he makes no difference between Natural and Supernatural Gifts, and thereby enervates one main thing which appertains to Christianity. We are told by another that it is but fancy and idle talk that the Habits of Goodness are supernaturally infus'd into us.

*St. James
Sermon X.*

And we might instance in several other shrewd Moralists, who have very insipid things concerning the *Christian Religion*, and the Duties which are proper to it. It was proclaimed lately in a Learned Audience, that *Moral Duties are more excellent, more worthy and acceptable than any part of Instituted Religion*, tho' we know that a great part of *Christianity* is Instituted Religion. It was told us in the same place by another, that *Good Nature and Good Humour are the best character of a Christian, and the chiefest mark of a Gospel Temper*, tho many a Good Man is not master of this Good Humour. This Preacher's Mistake is like that of the Heathens of old, who called our Saviour * *Chrestus* instead of *Christ*, and his Followers † *Chrestians* instead of *Christians*. I hope it is rather out of that extraordinary kindness which these Gentlemen have for Natural Religion, and because they would shew themselves Good Natured Men, than out of any disrespect to the Christian Religion, that they utter such things as these. I desire in Charity to interpret these Passages in the best Sense. But this I may

* Sueton. in Claudiano.

† Tertul. adv. Gentes. Justin. Mart. Apol. 2.

truly say, a Man may more justly complain of some of their Sermons now a days, than the *Father* of old did of *Tully's* Works, that there is not a Word of *Christ* in them. You can hardly discern by some Discourses whether the Authors and Speakers be Christians or Pagans, Ministers of the Gospel or Heathen Moralists.

But, my Brethren, this is not the right way, but is a fond mistaking of Christianity, and placing it in Moral Performances. But the truest apprehension concerning this Matter is this, that as Christianity hath all that is good in Morality, so it far *exceeds* it, and accordingly our Preaching should be above the rate of Moral Philosophers. Our Divine Oratour should fetch not only his Speculations and Notions (as was said before) but his Materials for Practise from the Evangelical Writings. This he must do, or else he is no * *Minister of the New Testament*. This he must do, that he may be truly said to *preach Christ*, which is often mention'd in † these Sacred Writings. This he must do, or else there will be but mean and poor effects of his Preaching. To which purpose I would have it observed that since so many Preachers have confined their Discourses, as to the main, to Morality, there hath been less Success in Preaching than ever. There is plenty of Excellent Discourses from the Pulpit wherein the nature of all Moral Offices is set forth, and they are urged with great Art and Vigour, but notwithstanding

* Cor. 3. 6.
Phil. 1. 15, 18.

† Acts 5. 42. 1 Cor. 1. 23. 15. 12.

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ing this, there was never less Morality in Mens Lives and Actions. Which shews that there is something of an higher Nature wanting, and that the bare inculcating of Moral Duties and Vertuous living is not sufficient to amend Mens Practises. And in a Word, we must be Preachers of an higher pitch, that we may effectually promote the Salvation of our Hearers, for this is unquestionable that if they have no more than Moral and Civil Righteousness, they will come short of Heaven and Eternal Happiness.

Let us then have a very high esteem of all Revealed Religion, but especially of the *Christian*, under which we are. Let us be sensible that it is the great Magazine of Truth and Holiness. Let us remember that as Natural Principles and Precepts speak us to be Intelligent and Moral Men, so those of Supernatural Religion render us *Christians*: and therefore by how much Christianity excells Morality, by so much should we prefer the exalted Truths and Injunctions of the New Testament to those that are attained by the help of Philosophy and Reason.

This, I conceive, is sufficient to warn us not to mistake Morality for Christianity, and it shews likewise how we are to manage our Discourses to the People. We are to let them see that we are Gospel Preachers, and that the Pulpit affords something fit for a Christian Man. We must make it appear that we converse with that Book where there are the only true Portraits and exact Idea's of Living well. Let us apply our selves to this, and 'tis certain, that if we relish Christianity we shall endeavour

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deavour to cultivate it, as others have done Morality.

Thirdly, It is required of us that we set forth Christianity, and the Duties and Precepts of it in their *full* and *ample Extent*. Here I will mention some Particulars; we must give all Duties their due, and represent them in their right shape and place. It is a mistake that hath lately possess'd the Minds and Pens of very Eminent Preachers and Writers, that Meditation, Praying, Thanksgiving, Hearing of God's Word, Studying the Scriptures, celebrating the Lord's Supper, and such like Acts of Devotion and Godly Worship, are only *Means* in order to Praise and a Holy Life. And there are some that reckon *Faith* to be no other, that is, it is only in order to Good Works, and is but an Instrument to effect and procure them. And when they have inculcated this very warmly that they are but *Means*, then they let us know that they are but inferior and low things, and are not to be compared with the *End*, which is Holiness and Righteousness. But this is an undue Representation of the Matter, and that upon a double Account, for first it is implied that their being *Means* is a Disparagement to them, and lessens their Worth. But the contrary appears from this that all the acts and parts of Christianity may be said to be *Means* and *Instruments*: for first all Vertues and Graces and the Practice of them are *Means* in order to the attaining of future *Happiness*: for this is the *End* that they were designed for. All Exercises of Vertue and Holiness in this Life have respect to another,

*Scot. Claret
Goodman - 31.
Loken 36.
Sawyer - Whitehead
Hosack*

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and a future Life. Faith, Hope and Charity, Obedience to the Divine Laws, and the practise of the Rules of Godliness are the proper Means of attaining a future Blessedness. And indeed the great end of all Religion is to render Men Happy and Blessed. But who can think that this is any disparagement to it? Neither is it then any diminishing of the worth of Praying and Thanksgiving, that they are Means in order to Happiness. Yea, these Duties of Prayer and Thanksgiving are in their way as necessary in order to obtaining Eternal Life, as the Reformation and Amendment of Mens Lives. And those other Acts of Devotion and Worship before named are as indispensable means of Salvation and everlasting Bliss as the Acts of Brotherly Love, Justice, Meekness, Humility, Sobriety, Patience, and the practise of all Moral and Evangelical Graces.

Again, some of the Acts of Practical Holiness are *Means* that tend to the promoting of *other Graces* here in this Life, they are Helps and Furtherances to a Holy Life. Thus Humility, Temperance, Moderation, Chastity, Prudence, Patience, Charity, are necessary Means for the attaining of other Vertues, and the exercising of other Graces, and advancing the practise of Religion through the whole course of a Man's Life. So is Hoping and Confiding in God, so is loving of him and all that is Good. These are *Means* with relation to *something else* : and therefore it can be no Disparagement to have the same thing said of those things before mentioned, namely, Contemplation of God, Invocation and Prayer, Praise and Thanksgiving,
&c.

etc. which are parts of Adoration. It can be no diminishing the value of them to say that they are *Means* with respect to farther Holiness, and that they are the *Way* and *Method* that God hath appointed us to use in order to Salvation.

Secondly, On another account these Persons are mistaken, because they hold that the fore-mentioned Acts of Devotion are *only Means*, and nothing else. Hence they are called by one, in way of contempt, *the Instrumental Part of our Religion*. And he peremptorily determines that *these are not of the Essence of Religion*; as if Prayer and Praises (which he particularly mentions) were not essential to Religion. In another place he overshoots the Mark, when he saith that *Praying and Hearing God's Word, &c. are but a form of Godliness*; whereas, if these Acts of Religion be duly and rightly performed, *the Power of Godliness* is in them. Conformably to this we have been told in a great Congregation that *Prayers, Sermons and Sacraments, and all the like Exercises of Devotion are not enjoined by God as Good in themselves, and in their own Nature, but only for the advancing of Holiness and a good Life*. All the Excellency of them, they say, lies in their being Means and Instruments of Holiness. But this gives us a very false conception of these excellent duties which Christianity requires of us: for though they are in some respects *Means*, yet there is a higher Notion of them. They are absolute *Parts* and *Members* of Religion, they are in themselves *direct Acts* of Christianity; yea and

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have an Immediate respect to the Divine Being, upon which account they are of greater Worth and Excellency than Acts of Charity and Justice, which are terminated on Men only.

Meditation is a religious Office of it self, *Contemplating of God* is not only to be reckoned among the Means and Helps that relate to Holiness, but it is in it self a real Act of Religion and Holiness. *Faith* is not only in order to a good Life, but is a considerable Part of it. Yea, it is the most consummate Act of our Religion, and when it is true and genuine, is never separated from Love and Charity and Good Works. *Faith* is that Blessed Grace which so nearly and intimately unites us to our Redeemer, and by Vertue of which we derive all his Benefits to us and upon us: therefore it must needs be of intrinsick worth in it self, and is valued so by God. *Prayer*, though it be serviceable to other Duties and to all Graces, yet is appointed for it self, and is a Duty of absolute necessity, without relation to any other. It is in its own Nature an acceptable Sacrifice, a substantial and principal Part of our Religion, for it is an act of Resignation and Submission to the Author of our beings: it is an indication of our Faith and Trust in him: and we shew by it that we depend on him, and expect all Good from him: we declare that we are sensible of our Wants and Necessities, and that it is from him alone that we can receive Relief. So *Praising of God* is a noble Exertment of the most exalted Graces, and it will be the great Work and Employment of Heaven, where you can't
sup.

suppose it to be a *Means*. And as for the *Holy Communion*, it is a general Muster of all the Christian Forces, here every Grace is called forth, and put upon Service and Exercise.

From these things thus briefly hinted we may be convinced that it is a very wrong Idea which some Preachers give of *Prayer*, of *Faith*, &c. and thereby occasion Persons to despise them as inconsiderable things in Religion. We ought to be settled in this that the Duties of Prayer, and the rest before mentioned, are more than *Means* for attaining of Piety, and that they are Parts and Branches of it, yea that there is a Complication of Vertues and Graces in some of them. I thought good to mention this, because I find that it prevails amongst some Men of Note that these are only Means and Conveyances of Holiness, and consequently this Perswasion is like to spread apace among others, who are apt to imbibe the Sentiments of Great and Eminent Men. But this Notion, though it hath been received of late by a great many Divines, is groundless and precarious, and gives a false Representation of the Parts of our Religion: for it is manifest from what hath been said that those Duties are positive Acts of Vertue and Godliness, that they are essential and solid Parts of Righteousness and Holiness, that they are actual Exertments of the noblest and choicest Graces of the Spirit: and therefore it is too great a Diminution of them to look upon them as *Means only*. Our Business, who are Publick Teachers, is to maintain them in the extent and fulness of them. We must so form Mens Ideas of these things that they may not come short of

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that Perfection which our Religion requires and aims at, and which they were designed and appointed for.

Again, a Preacher by Vertue of his Character, as well as of his Common Profession, should be careful not to diminish and extenuate any thing that is Sinful and Vitious. Which yet I find is not carefully minded by some of those Preachers that I last mentioned, as it ought to be.

Dr. Paine But I will instance in one whom I have not yet taken notice of. *Concupiscence*; saith he, or *Lust*, or *Carnal Desires* are no Sin: nay, he asserts that *the lustings and desires of the Flesh after evil or undue objects are not, and cannot be truly evil or sinful*: and in ten Pages together he attempts to prove this whilst he is discoursing of *Repentance*, which one would think doth ill suit with the Subject. It is alledged by him that *these Desires were in our first Parents, before their Fall*; but it should be said that they were rather part of their Fall, or an Ingredient of that complicated Transgression which caused it. Their desiring and lusting after the Forbidden Fruit did immediately introduce their Apostacy, and was part of their Crime without doubt. Nay, he sticks not to tell us that these lustings and desires of the Flesh *were even in our Blessed Saviour*, p. 262. and would prove it from these Words, Heb. 4. 15. *He was in all points tempted like as we.* But any unprejudiced Man may discern that this refers only to those things which belong to Humane Nature not considered as sinful and depraved, whereas he understands it of *lustings after Evil or undue objects*: the next Words therefore [*yet without Sin*] confute;

fute this Interpretation of his. This then we may conclude upon that Lust or Concupiscence, which is an Appetition of what is Evil, is Evil. For it is not the acting only of what is vitious that makes the Vice, but even the vitious Desire and Inclination towards it.

Which is so plain a Truth that it was owned by several of the Pagan Moralists. I will mention only one, who is very clear in the Point, * *Timere, merere, in libidine esse peccatum est, sine effectu*: Undue fear or grief, or lust is a Sin, though it proceed not to act: and so any other Vicious Inclination is a Sin, though it go no further. Is it not strange that Tully, a Pagan Wiiter, should out do these Men in this point of Doctrine? Is it not some Reflection on these Moral Preachers that they confront the best Master of Morality? The Scripture is plain and peremptory in this matter, and I need only point to that one place, *Rom. 7. 7. I had not known Sin but by the law: for I had not known lust (or concupiscence) except the Law had said, Thou shalt not covet, where knowing of Sin and knowing of lust are terms convertible, and therefore it is impossible to evade the Inference from it, namely that Lust is Sin, and that it is part of that Original depravity and hereditary Corruption which adheres to our Nature. Especially one would not expect that a profess'd Minister of the Church of England should oppose this Doctrine, seeing it is her positive Determination (for which she quotes St. Paul)*

* Cic. de finib. lib. 3.

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that * *Concupiscence and Lust have of themselves the Nature of Sin.* And herein (as in other Doctrines) she renounces the contrary Opinion of the chief Doctors of the *Roman Church*, who in the *Council of Trent* voted Concupiscence to be no Sin, and Anathematized those that say it is.

But *more* especially it was improper to mingle these Notions of the Lawfulness of Concupiscence, and to insist upon it so many Pages together (as I have already hinted) when *Repentance* was the Practical Theme the Person was treating of, and therefore not the least allowance should be given to any thing that looks Vitious and Irregular. He doth by this tell his Auditors and Readers that the fallies of Lust, and all the Carnal Desires and Inclinations which they feel in themselves, are not to be the Matter of *Repentance*: they need not trouble their Heads about those Motions of Concupiscence, they are not to be sorry for them, or to endeavour to amend and reform them, for they are *natural Motions*, and (as he saith) *come from pure Mechanism of Body, and the Temperament of Blood and Spirits*, and therefore they are not and cannot be sinful, for what is natural cannot be such. And though he speaks afterwards of *mortifying* these Lusts and Desires, yet that Council comes too late, when he hath positively determin'd that there is no sinfulness and depravity in any of these carnal Desires and Motions.

* Article the 9th.

And so in the same Discourse his distinguishing between *Mortal Sins* and such as are not so, nay, his mentioning of *Mortal Sins* and *Offences* no less than four times, in contradistinction to other Sins which are not of that Nature, looks strange in a Reformed Preacher. For it not only confirms Men in the Notion of the Church of Rome, that there are *Mortal* and *Venial Sins*, but it also impedes the Work of *Repentance*, as if some very small and slight Sorrow would serve for those Sins which he holds not to be *Mortal*: as indeed he seems here to be very careful that there should not be an *excess of Repentance*, or *too great an Extreme that way*, as he expresses it. So another Preacher of no Mean Repute keeps up the Distinction of Venial and Mortal Sins, and often mentions it, and tells us *it hath its Foundation in express Texts of Scripture*. He undertakes to persuade those he directs his Discourse to, that Venial Sins, and Sins of Infirmity are no Sins: *they do not include in them any Wickedness at all*. And when a Man is treating of *Religious Perfection*, this seems the more strange, because then the utmost limits and extent of Religion and Virtue should be pursued, and where *his design is*, (he saith) *to promote Holiness in the World in the Perfection of it*. I hope and believe this was his real Design, but he fell short in the managing and compassing of it, for it had been more for the Advancement of the Perfection of Holiness to have waved the frequent inculcating of *Venial Sins*, and adding at last that there is no Wickedness in them at all.

St. Lucas

Certainly,

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Certainly, at this time of day to distinguish so nicely between *Venial* and *Mortal* Sins is somewhat odd, when the generality of Divines since the Reformation to this very time agree in this against the *Papists*, that the distinction of *Mortal* and *Venial Sins* is vain and groundless, and hath no foundation in Scripture, but is expressly disallow'd there, for we are assured that *the wrath of God is revealed against all Ungodliness and unrighteousness of Men*, Rom. 1. 18. *all of what sort or degree soever. The wages of Sin* (every Sin, whether lesser or greater) *is death*, Rom. 6. 23. And this is evident from the Nature of *Sin*, it being the Transgression of the Law of God, which no Man can be guilty of, but he must necessarily incur the everlasting displeasure of God. That which makes Sin Damnable and Mortal is this, that it is committed against God's Law, wherefore the smallest Sins being thus committed, they make us liable to Eternal Punishment. Whence I conclude that there is no ground for the distinction of *Mortal* and *Venial* Sins either in the Holy Scriptures, or in the Reason of the thing it self: and more especially such Language doth not seem a *Protestant's* Pen.

This misrepresenting of Vice either by flatly nulling it, or by mitigating and softning it, is further observable in this Divine. Thus he interprets an *idle Word*, mentioned by our Saviour in *Mat. 12. 36.* to be a *blasphemous Word*, or at least such a *Wicked Word as directly promotes Impiety*, thereby implying that when our Saviour said, *Every idle Word that Men shall speak, they shall give an account thereof at the day*

day of Judgment, his meaning was only this, Men, shall one day answer for their blasphemous and prophane talking, but not for any other Miscarriage of their Tongues. In this he is partly followed by the Author of the *Discourses on several Practical Subjects*, according to whom by *idle Words* in that place in St. Matthew are meant only *wicked and impious Words*, and particularly *Blasphemies*. Another tells us that by *idle Words* we are to understand only *Words of slander and defamation, or profane and lewd Discourse*. And a fourth smooth-tongu'd Oratour gives it as his Opinion that by *idle Words* in that place our Saviour doth not mean *unprofitable Words*. He doth not mean (saith he) that Men shall be called to a solemn account at the day of Judgment for every trifling and unprofitable Word, but every wicked and sinful Word.

All which is palliation and dawbing, and is apt to engender very ill Conceptions in the Minds of their Auditors, as if they were at their Liberty to speak any Words, and maintain any discourses never so useles and unprofitable, provided they do not blaspheme God, or defame Men, and utter what is directly lewd and impious. But this is too evident a lessening and cramping of our Saviour's meaning, as appears from this, that our Saviour here is delivering something Great and Wonderful, and which was not usually known, as is manifest from the manner of his speaking, *but I say unto you, that every idle Word, &c.* As if he had said, you have false Apprehensions of things, and particularly concerning the *sinfulness of Words*. You think that none offend in their

St. Paul

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their Speech but Blasphemers and Railers and Lewd Talkers, and such like: *but I say unto you*, you must be accountable for your vain and idle Words, for even these are sinful and unlawful. Thus he acquaints them with something that was new and strange to them, as those Words [*but I say unto you*] import: whereas, if our Saviour spoke here of impious and profane, or of contumelious and defamatory Words (as we find some interpret the place) it would not have been any new and strange thing, for every one grants that such Words are Sinful, and that for such *Men must give an Account in the day of Judgment*. Besides, that our Saviour is to be understood here of *idle Words* properly so called, that is, Unprofitable and Useless Words, appears from the tenour of the Gospel, and the Apostles Writings, which require that our Words be Useful and Profitable: and those that are not so, are forbidden.

And as for the Epithet here used it is very proper, for (as it is observed by a very Grave Writer) * *there is an Idleness or Vanity in Words, as well as in Actions*. As these latter are justly said to be *Vain and Idle*, when they are to no use and purpose, to the Advantage and Profit of no Man, so the former deserve those Denominations when they are neither useful to those that speak them, nor to those that hear them. For we cannot deny this that

* Τὸ γὰρ μάταιον καὶ διακαρὸν ἐστὶν ἴσθαι ἐν τοῖς λόγοις ὡς ἐν τοῖς ἔργοις
 εἶναι. Plutarch. Reg. ἀδελφείας.

the End of Speech is for some good, and therefore what fall short of this is Idle and Vain, because it doth not attain its End. It is no wonder then that *foolish talking* is forbidden by the Apostle, *Eph. 5. 4.* and that *idle Words* are condemned by our Saviour: which without doubt are those Words and Speeches which tend not some ways to Gods Glory, or our own, or our Neighbours Good, either Spiritual or Temporal. In such Words as these there is a plain omitting of our Duty, a neglect of speaking as we should do; and therefore such Words are unlawful, because they are Sins of Omission. Being so, it is no wonder that God will call Men to an account for them at the last day, if they repent not of them before. It is true, these are but little Offences in respect of those that are very scandalous, and of a flagitious Character, but they must not therefore be called no Offences. To be careless in our Speeches is against the strict Rules of the Gospel, and it is criminal on this account because it leads to greater and more dangerous Follies. By being careless and unguarded here, we lie open, and make our selves obnoxious to transgressions of an higher Nature. This is enough to shew how sollicitous and careful we ought to be in marking out the true *Extent* of our own and the Peoples Duty, lest otherwise we foster Licentiousness, and give encouragement not only to vitious Words but Actions.

And this Caution is the more strictly to be observ'd when we are addressing our Discourses to those that have the care and inspection of Youth. We must so shape our Language that
they

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they may not be able to espie in them any the least indulgence to what is Ill, and unfitting to be done, or that hath the appearance of Evil. On which Account I could not but wonder at a late celebrated Preacher, when I found him blaming and chastising, *those Parents that strictly forbid their Children the use of playing at Cards*, and other such like Games. So that instead of cautioning Parents and their Charge against Gaming, he rather seems to encourage them, and favour the Practise. And though indeed he reproves them for this that *they think there is a mixture of Fortune and Skill* in such Plays, and are therefore by some held unlawful; and though, it is true, *he denies not that humane Laws may restrain or forbid the use of these Games*, yet he doth not here, where he had occasion to do it, shew any the least dislike of this Sport in Children, he doth not in any measure caution against it, or give any Rules or Qualifications about it: but this is taken care of that they shall *not be forbid* to use that Pastime. And especially, seeing this is the only Passage he hath about *Recreations*, it might have been expected that he should have added something to *qualify* or *direct* in this Matter, and not leave it thus untouched, and thereby give occasion to his Hearers to believe that 'tis a Commendable Exercise in Children to play at Cards, and when they are Men, to play at Dice. In things of this Nature we ought to be very wary and circumspect, lest we Patronize Vice, or at least that which may have a tendency to it. Such Poison from the Pulpit will prove Contagious, and spread it self in a wide Circle.

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Let no Man therefore ascend that place to be an Advocate for any kind of Evil, or so much as the Appearance of it.

And as the *Commands* and *Duties* belonging to Religion must not be extenuated or cut short, but be kept up to their height, so we must Act with relation to the *Motives* to the Observation of them. They are such as these, the Injunction of our Sovereign Lord and Maker, the great and precious Promises, the Threatnings of Wrath against Sinners, the Evils that attend a vicious and ungodly Life, the Inward Deformity of Sin, and its Contrariety to the Divine Nature, the Innate Excellency and Beauty of Religion, the Easiness of Christ's Yoke, and the Rewards that attend it both here and hereafter. The Scripture moveth Men to a conscientious discharge of their several duties by such Arguments and Inducements as these, and therefore we must by no means neglect them. And there is another more prevailing than all these, and that is the Free Grace and Gratuitous Mercy of God towards lost Sinners. This Indearing Topick is least thought of and urg'd in most Sermons, but certainly it is of the greatest Force, and there is no Motive like this. The free and undeserved Kindness of God towards us is the most powerful Attractive to Holiness, the strongest Obligation to a Religious Life, the most effectual Engine to draw us off from the Commission of Sin and Vice.

Further, in pursuance of this grand task of a Preacher, which I am now upon, namely his preaching Christianity in its *ample* and *full* extent, I am obliged to insist upon his *Universal*

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Reproving of Vice. By which I mean, 1. His checking of all sorts of Sins and Enormities whatsoever. 2. His checking of them in all Ranks of Persons. First, it is his indispensable Office and Work to take Notice of *all kinds of Vices*: for this is conformable to the practice of the Old Prophets, who, whenever any Enormities appeared in the lives of Men, presently appeared against them, and severely check'd all the irregular Miscarriages of the Times they liv'd in. This was practis'd afterwards by our Saviour and his Apostles. I might observe to you that most of the *Beatitudes*, and the rest of that Sermon on the Mount are directly opposite to the corrupt Opinions and Practises of the generality of the Jews at that time. And afterwards we read that Pride and Hypocrisy, the two most notorious blemishes of the chiefest Sect among them, were continually inveigh'd against by our Lord. The like is observable concerning the Apostles, in their Publick Discourses and Sermons. Thus St. Paul, when he was at *Athens* reprov'd the Inhabitants for the *Superstition* and *Idolatry* which he saw among them, *Acts* 17. 23. And at other times he, with the other Apostles, took particular notice of the Vices of the Places whither they came. So in their *Epistles*, they with great Warmth strike at those enormous Actions and unchristian Misdemeanours which they saw prevailing in any of those Churches which they wrote to.

And this was the way of the most Zealous and Pious *Fathers* of the Church afterwards. *John*, the Bishop of *Antioch*, called afterwards *Chry-*

Chrysostom for his wonderful Eloquence, was excellent at this: he fills his Homilies with Invectives against Covetousness, against Pride, against Prophane Swearing, against Wanton Attire; and in short, he sharply rebukes all the known Vices and Disorders of the People of his Age, especially of those of his own Diocess: and he persevered in the same Practise when he was advanced to a higher Station in the Church, namely the Archbishoprick of *Constantinople*; *Tertullian*, *Cyprian*, *Salvian*, and the Godly Father before named sharply reprehended those that frequented Pagan Interludes, Spectacles and Plays, which were the delight of the People at that time. The Pride and Luxury, and Excess in Apparel which the other Sex were guilty of, was rebuked by *Cyprian*, *Basil*, *Ambrose*, *Jerom*, *Augustine*. The last of these freely reprehended the other Vices of the place and present time, and among the rest, that evil Custom (which obtained then in *Africa*) of being debauched over the Tombs of the Martyrs. He represented to them what an impious thing it was to indulge themselves in Feasting, even to Excess and Immoderation, at such a time especially: and he never let them alone till he made them relinquish that Practise. We may find in the Discourses and Sermons of *St. Ambrose* the particular Miscarriages and Offences of the People of *Milan* expressly enumerated. The like was done by *Basil* and *Nazianzen*, and other Publick Instructors of the People in those Ages of the Church.

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And this should be the Preachers Practice now, there being as much need for it as then. They should set themselves against the Stream of the Times, when they see them bad. Their great Work should be to strike at those Vices which they discern to be practised in the places where they live; herein following the Example of those Great and Eminent Men before named, who took special Notice of such Disorders, and shew'd the Evil of them. Thus those Preachers whose Charge is about the Court, or in the Great City, cannot shew themselves faithful in their Office, unless they dissuade their Hearers from frequenting of *Play-houses*. And to this purpose they are obliged to represent to them the apparent Mischiefs of those Places, the pernicious Consequences of affecting that sort of Pastime, and how inconsistent it is with that Seriousness and Gravity, that Sobriety Moderation and Self-denial which becomes the Votaries of Christianity. They should let them know that no Recreation and Diversions are to be used but such as are Harmless and Lawful, and that these Entertainments of the Theater, as they are now managed and used (for there may be an innocent Representation of Persons and Actions in a Dramatick way) are not of that sort; because of their natural and unavoidable tendency to that which is sinful and unlawful. For they foment Idleness and profuse Wasting of precious Time, they dissolve the Spirits into Lightness and Wantonness, they foster Immodesty and Obscenity, they nourish Licentiousness and Debauchery, they encourage Prophaneness and Impiety. The *Youth* especially
of

of both Sexes (who are the growing Hopes of the Nation) are corrupted and ruined by these Publick Shews, and almost every day affords us some Proof of it. In short, if your Auditors be addicted to *Plays*, they will not care for your *Sermons*, unless their Sermons be a kin to the Plays.

And then, as to more Common and National Vices, a Preacher cannot be faithful to his Trust, unless he takes notice of these, especially seeing they are committed with so audacious a front. Therefore let us use great freedom here, and not only rifle Mens secret Sins which lodge in their Hearts, but those which openly appear in their Lives: and the rather we are not to spare them, because they are become so Publick, and especially because they are so Catholick. All Vices meet in *England*; and that we may be sure to want none, we transport them from beyond the Seas, we fetch them to us from other Countries. Yea, all the Follies and Sins of former Ages do as it were center in this. Those Vices and Enormities which were disjoyned by several intervals of Times, now come on the Stage together, and appear in a Body all at once. Here is a General Muster, a Great and Universal Rendezvous of all Vices. Heretofore one Vice or two at most used to have the upper hand, but now it is not so. You can't say this or that Sin only hath the Rule and Dominion over us more than the rest. It is not Lewdness and Incontinence that is the only prevailing Sin in this Age, tho' it hath got a marvellous Ascendant over us. It is not Drunkenness or Swearing that can be said to be the Topping

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and Predominant Faults of those times. But Pride, Cheating, Hypocrisy, Envy, Malice and the rest do all bear sway among us.

Usually heretofore it hath happen'd, that when one Great Sin got the Mastery, others were of little account, and were but seldom practis'd, as when the Pestilence reigns, it is observed that all other Discourses vanish, and pass into that. But it is otherwise now : one Vice doth not extinguish another, nor can one be said to be above another : they all reign and are rampant, and they are all uppermost. The reason is, because the Vices which in former ages were in the Bud, and were as it were but an Embryo, are now ripe and grown up. What was rude and unpolish'd then, is finish'd and completed now. Our Forefathers were Puny Sinners, but we are Capital Offenders. We are skilful in Vice, we are studied in the whole Art and Mystery of Iniquity. There were of old *Inventors of Evil Things* (Rom. 1. 30.) but in these latter times the number of those Persons is much increased, and their Inventions are much improved. We have new and unheard of Ways of Defrauding, which our Ancestors were unacquainted with. The common, dull and heavy Methods of Cheating are almost now out of Doors ; there are found out more Ingenious Methods of doing it, there are practis'd more subtil and refined Arts of deceiving and supplanting : and the Practitioners are apt to think they are excusable because they cheat with more Wit and Artifice than others have done before them. . Men are not content with their Fathers Vices, they resolve to make greater
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Proficiency in Sin, and to out-do past Ages. Hence it is that all manner of Wickedness is so prevalent and powerful among us. This, this the Preacher is to take notice of, for his Work is to observe the Growings up of any Vice, and presently to remonstrate against them. It is his Business to give the Alarm whenever any vitious and unlawful Practise comes into open view. To the neglect of this Duty is owing, I'm afraid a great part of the Delinquencies of this Present Age: wherefore let us be the more careful.

Secondly, Reprove Sin in all sorts of Persons. And of this we have sundry Examples in the Writings both of the Old and New Testament. We read how free the Prophet *Nathan* was with King *David*. Another Prophet told King *Abab* that *he and his Fathers House were the troublers of Israel*, 1 Kings 18. 18. And another took the liberty to call King *Jehoram* the Son of a Murderer, 2 Kings 6. 32. *David* himself as a Prophet is very free with the Great Ones in the 2d Psalm, whence *Luther* saith, *This is one of the best Psalms, for it strikes and flashes bravely among the Kings, Princes, Judges and Councillors.* The Prophet *Isaiah*, though of Royal Descent, and one used to the Court, yet bestows such Epithets as these, viz. *Rulers of Sodom, Murderers, Rebels, Thieves*, on the Princes of *Judah*, Chap. 1. *Hosea* spares none in his severe Rebukes of *Judah* and *Jerusalem*, for he addresses himself not only to the *Priests*, and to the *House of Israel*, but to the *House of the King*, Hof. 5. 1. Though *Amos* was forbid to Prophecy any more in the King's Chappel, and

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in the King's Court, Am. 7. 13. that is, he must not speak against the Idols that King *Jeroboam* had set up there, yet this hindred him not from rebuking both Princes and People for their faults, as that Prophecy of his testifies. *Micah* inveighs against the particular and peculiar vices of the *Princes*, the *Prophets*, and the *People*. So doth *Zephaniah*, who is not afraid to declare that *the Princes are roaring Lions*, and *the Judges are ravening Wolves*, *the Prophets and Priests are Treacherous and Prophane*, &c. Ch. 3. v. 3.

Neither was this the Spirit only of the Old Testament: we meet with the very same in the New, The Holy Men even of that Dispensation sharply reprov'd the Miscarriages of Great Men, as well as of those of a mean Rank. *John the Baptist* told *Herod* of his Incest: *it is not lawful for thee*, saith he, *to take thy Brother Philip's Wife*, Mark. 6. 18. *St. Paul* reasoned of *Righteousness* and *Temperance* before *Felix*, Acts 24. 25: that is, he preached concerning *Justice* and *Continency* (and so the Words might more properly be rendred) which gaul'd that Great Man, who was so defective in both those Qualities. That he was in the former we may gather from what is said of him by *St. Luke*, in the forementioned place, V. 26. *he hoped that Money should have been given him, that he might release Paul*: which shews he was tainted with Injustice and Love of Bribery. * *Tacitus* hath

* *Felix per omnem seditiam ac libidinem jus regium servili ingenio exercuit, Drusilla in Matrimonium accepta. Hist. l. 5.*

left it on record that he was both Unjust and Cruel. And as to his Incontinence and Adultery, the * *Jewish* Historian relates that, falling in love with *Drusilla*, whilst she was anothers Wife, he obtained her to his own Bed, and Married her, and she left her former Husband. Thence it was that our Inspired Preacher discours'd before *Felix* of Justice and Chastity, and sharply chastis'd him for his breach of both these. St. *John* in the *Revelation* sets the Great Antichrist forth under the plain Names of the *Whore*, the *Mother of Harlots*, the *Beasts*, &c.

And if we descend to the Holy Preachers of the succeeding times, we shall find that they were impartial in their Reproofs of Vice, and were no respecters of Persons when they undertook that task. St. *Ambrose* Bishop of *Milan* severely rebuked the Emperor *Theodosius* for the connivance he gave to the Massacre at *Thessalonica*, and would not admit him to the Church till he had publickly acknowledged and retracted his Fault. St. *Chrysostom* boldly reprov'd all sorts of Persons in his *Homilies*, the Empress her self, the Courtiers, the Priests, and Monks, and all the Clergy, together with the People, as well Women as Men, as well old as young. There was no fault almost that any Persons of these Degrees were guilty of, but he openly took notice of it, and reprehended it in the end of his Sermons. Which procured him ill will, and the Emperor was wrought upon by Flatterers to banish him. *Athanasius*, as is to be seen

* Joseph. Antiqu. l. 20. c. 5.

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in some parts of his Writings, was very sharp against the Emperor *Constantius*, who was an *Arian*. *Hilary* inveighs most bitterly against him, and is pleased to call him *Antichrist*, and to say that he was *more cruel than Nero, Decius, and Maximianus, one that ourdid the Devil, an unpardonable Wretch, a Blasphemer, a Lyar, a Wolf, &c.* It is said in commendation of *Basil the Great*, that * he would speak freely and plainly to Princes, Captains, and Kings, and all Ranks and Orders of Persons. *Gregory Nazianzen* was as severe upon the Emperor *Julian the Apostate* after he was dead. In one of his *Invective Orations* he gives him the name of *Pharaoh, Nebuchadnezzar, Ahab, Jeroboam*; and adds the reason, namely, because he was as hard-hearted as *Pharaoh*, as Sacrilegious as *Nebuchadnezzar*, as cruel as *Ahab*, as idolatrous as *Jeroboam*. And he is as impartial a Reprehender of the Ignorance, Pride, Covetousness, Ambition, Luxury, and such like Disorders of some of the Bishops and others of the Clergy in his time. And so in the next Century *Vodine* the Pious Bishop of *London* rebuked *Vortiger* the *British King*, for putting away his lawful Wife, and taking the Daughter of *Hengist*.

And so it should be now, that is, there should be the like Plainness used, and I hope there are such at this day among us who are not defective as to this. Even Princes and Great

* Ὁ πάρις συμπολέμει, στραλάται συμμίσην, βασιλεὺς
 σωφροναζέμεν, ἰσ' ἐκκλησίας βοῶν. *Greg. Naz. in laudem*
Basil. M.

Men are not to be spared by those that have a Call to speak to them or of them. We have Examples and Warrant for this in the Old Testament and in the New, and in Ecclesiastical History, as you have heard: and we should not be ashamed to follow such Patterns. Particularly it is incumbent on those that in any Reign bear the Title of the Kings or Queens *Chaplains*, to preach against the Vices of the Court, and not to be afraid to speak Truth on so just an Occasion. Not that I would by this, or any thing before said countenance an undue and rude treating of Crowned Heads, or shewing any the least disrespect to Persons in Place and Authority: No: this would be committing a greater Crime our selves, whilst we are taking notice of one in them. But by that Freedom which I assert in the reprovng of Vices of our Superiours, I mean a sober and impartial representing of the Case in general to them, a free insisting on such particulars as are most obvious and taken notice of by others, a hearty Dehortation from such practises as will render them unacceptable to God and Good Men, and prove mischievous to their Government. This done with a becoming freedom is all I intend, and not any rude insults upon them, not any unmannerly Invectives and Philippicks.

Though, if Clergymen should offend in this kind, I am of Opinion that they are not so blame-worthy as those that flatter and sooth Princes. For these latter are generally the Cause of the great extravagancy of Rulers: one reason why some of them are so apt to be exorbitant, is because they are not reprov'd, but rather applauded.

But

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But this should be our Rule and Standard, Flatter none, but encounter Sin and Vice wherever you find it. If you see any sort of Men offend God, and live in the breach of his Holy Laws, you ought not to spare them. There is no respect of Persons with God, and in this case there must not be any with his Ministers. Greatness and Priviledges exempt no Man from hearing his Faults, nor can it excuse you from reproving them. Though you behold Vice clad with Purple, and guarded with Ensigns of Authority, or though it be deck'd with White and Purer Garments, and seems to fly to the Altar for Protection, though it take Sanctuary in great and populous Cities, though it shelter it self in Courts of Law and Judicature, though it shrowd it self under the mask of Sanctity, and cover it self with never so specious Titles, your Duty is to attack it. Nay, more especially you are to check Vice even in those that pretend most to Vertue and Piety, for among them you will find too much matter for your Reproof. Among the *Reformed* at this day there is a visible Degeneracy from the Primitive Purity, Innocence and Circumspection: there is little or no Zeal for the Gospel and for Religion to be discerned in any Churches. A general Carelessness and Indifferency, not to say Stupidity, have possessed the Minds of the best: so that these stand in need of Rebukes as well as others. Wherefore let us shew our selves Catholick Reprovers: and though Peace and Love, and Goodwill are owing to the Persons of all Men, yet open War must be proclaimed against their Vices, be they of what quality or denomination soever.

I say, of *what denomination soever*, for I see here a great fault as to this: some Preachers are Partial, and make a Text (which would fairly administer reproof to different parties) run all one way. As when those Words are treated on, *except their Righteousness exceed the Righteousness of the Scribes and Pharisees*, &c. or when some other Text about the *Scribes and Pharisees* is discoursed upon, *Dissenters* are the Persons presented and character'd generally: and so when that Text of *a form of Godliness* is handled, still it goes one way, and one Party is struck at. Thus if *Pure Religion and undefiled before God and the Father is this, to visit*, &c. be the subject, generally Religion is placed in acts of Outward Holiness, and Moral Duties wholly. But this is *Partial Preaching*, for there are *Scribes and Pharisees*, i. e. such as those Men were describ'd to be, of all Parties. There are Dissenting Pharisees, and there are Pharisees that will come to the Common Prayer. So as to *the Form of Godliness*, it may be too much observ'd in Men of all Ranks and Sides. Extempore Prayer and a Set Form of Prayer will both admit of this Shew and Outside of Godliness, and it is to be found in some Men of both Ways. Though *visiting the Fatherless and Widows in their Affliction* be a part of *pure and undefiled Religion*, yet it is far from being the Whole; and those who handle the Word of God aright, will not make that Text a Foundation for mere Morality.

Thus we should Impartially direct our Discourses, and not favour one side and cause more than another. We must exhort to all that
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is Good and Holy, and reprove all that is Evil. We should teach Men to shun all approaches to Vice, and to warn them of coming within the Confines of it. We must not lessen and abate any Duty, or the Motive to it, but we must climb to the utmost top and height of Religion. To shut up this part of my Discourse, a Preacher as such is to take care of the Manners and Behaviour of those who are under his Charge : he is to urge all those particular Duties and particular Offices of Persons in their distinct Relations and Capacities which Christianity requires of them.

The next (which is the *Third*) Great Office of a Preacher is to administer *Comfort* to the Weak and Distressed, to the Disconsolate and Afflicted. And here the Preacher hath a double task, for he must not only support Mens Spirits under their Outward and Bodily Afflictions, but also under those that are Inward and Spiritual. First, it is one great part of a Minister's work to support the Spirits of Christians under the Worldly Sorrows and Afflictions which God at one time or other is pleased to exercise them with. And the Foundation of solid Comfort with respect to these is to be laid in this firm and stable Truth, that God disposes and orders all the Affairs of the World, and that there is nothing happen to us but by the over-ruling Influence of Providence. It is to be often urg'd
that

that * the *Lord reigneth*, that all Events and Occurrences whatsoever are governed by the Divine Will, and managed by Infinite Wisdom. And God's Power is of the same extent with his Wisdom: nothing is impossible with him: all things are equally easy to him: his Arm is uncontrollable: he doth what he pleases both in Heaven and Earth. And besides, he is infinitely Good and Bountiful, and in all Circumstances of our Lives doth that which is most conducive to our Happiness. If we thoroughly convince our Hearers of these things, it is impossible they should sink under that heaviest and most pressing Calamities, and despair of God's Assistance and Relief. The Great Philosopher could say, † If there be a God and Providence, then nothing can happen that is Hurtful. But the *Christian* Institution doth more especially and signally establish our Belief of this great Truth. Wherefore our Auditors are to be frequently called upon to acknowledge God's Universal Providence in the World, and to own him to be the Great Disposer of every thing, the Controller and Sovereign Ruler of all; and more particularly to be sensible that Holy and Good Men are under the special Conduct of Heaven, and that they are always rewarded one way or other even in this Life. This must needs be a mighty cheering Consideration, and such as will create Peace and Tranquility of Mind in the greatest Troubles and Distresses

* Psal. 93. 1. 96. 10. 97. 1. 99. 1.

† *Εἰ μὴ Θεὸς εὖ εἰδὼς, καὶ πάντα ᾔσμων.* Antonin. lib. 2.

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imaginable. Again, we are to bring Men to a good Opinion of outward Sufferings and bodily Calamities by reminding them of this, that the choicest Persons have had their share in them, that God visits and chastises his beloved Children, and that this is a sign of his Care and Love for them. For * he doth not train up his Children delicately, and as a Fond and over-indulgent Mother, keep them always in his Lap, but he loves them with a stronger and more useful Passion as a Father. He puts them upon Trials and Hardships, whereby they gather strength, and attain to a true and masculine Fortitude, and many other ways are better by their Sufferings.

Therefore in the next place, we are to reconcile our Hearers to the Afflictions and Distresses of this Life, by displaying before them the particular *Benefits* and *Advantages* of them, as namely, that they are very serviceable to call Men off from their evil Practices and vicious Ways of Living; and if there be one Sin that they are addicted to more than to another, that Sin is generally brought to their Minds in the day of Distress, and the heinous Nature of it is discovered to them. Afflictions are useful to remind Men of their Duty and their Great Concern, and to reduce them to the ways of Virtue and Holiness, according to the Psalmist's Experience, *Before I was afflicted, I went astray,*

* Paternum Deus habet adversus bonos viros animum, & illos fortius amat: & operibus, doloribus ac damnis exagitat, ut verum colligant robur. Sen. de Provid.

but

but now have I kept thy Word, Psal. 119. 67. For this is the admirable and excellent Contrivance of Divine Wisdom, that tho' Sin brings Distress, yet that very Distress brings us to a sight of our Sins : and so the Punishment of Sin becomes the Cure of it. The Crosses and Troubles of this World, if rightly improved, are advantageous towards the purging of our Hearts and Lives from all manner of Vice ; but more especially they cure our Pride and our Love of the World, and teach us Humility, and cause us to mind a better World. They are requisite not only for the trying and exercising of our Graces, but for the Increasing of them. *Tribulation* (saith the Apostle) *worketh Patience ; and Patience, Experience ; and Experience, Hope ; and Hope maketh not ashamed, because the love of God is shed abroad in our Hearts,* Rom. 5. 3. And indeed all the Fruits of Righteousness grow upon this one stock, and thrive and prosper there. Yea, Afflictions are not only the best School to teach us our Duty, but to train us up to the comfortable assurance of Happiness. This mournful condition gives us a sight of Heaven, and the Glories of it, before we arrive there, and it is every day fitting us for it : and when we come thither, it enhances our Joy and Felicity. Our present Troubles and Hardships will augment our future Blessedness. The sharpness of the Combat sets off the Victory. The Crown of Glory will sit the easier because of the preceding Crown of Thorns.

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Thus,

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Thus, and in several other respects the Preacher is to shew how *Beneficial* the Cross Accidents of this Life are, and thereby cheer the drooping Spirits of those that labour under them. It may seem strange at first that any Happiness should arise from the Miseries of the World: but assuredly it is so by the Divine Disposal. And therefore we must change our Vulgar Notions concerning this Matter, and think and speak well of our Afflictions. Surely we who glory in the Name of *Christians* may afford to do this, when we see that several grave Moralists among the *Gentiles* have pen'd very handsome Discourses to prove that our greatest Enemies may eventually be our best Friends, that our Losses are our Gains, and that our bodily Infirmities and Weaknesses are advantageous of the Health and Vigour of our Minds. One is very resolute in the defence of this Problem, * That we may profit by all things that befall us from without. And his Excellent Commentator establishes this Truth, and more especially in one place hath left us this noble Passage, † God (saith he) sends Calamities to exercise Men: for how would their Strength and Power, their Patience and Wisdom be discovered, admired, and made use of, if God inflicted not Evils upon them? He hath given them Powers and Faculties, and may he not try them, may he not exercise them? Another hath a

* Ὅτι ἀπὸ πάντων τῶν ἐκτὸς ἐστὶν ἀρκεσθῆναι. Epictet. lib. 3. c. 20.

† Arrian. in Epictet. l. 1. cap. 6.

whole Dissertation upon this, * that we may receive Profit by the most Adverse Circumstances in our lives. And accordingly he tells us, that † those things which we call Evils and Harms, and for which we are so much troubled, God the great Artist and Contriver calls the Good and Safety of the whole. And how bravely is it spoken in another place ? || If we (saith he) mix Adversity with Prosperity, we shall have a greater sense of Vertue, and we shall know and feel our Felicity the better. Another hath a (a) Treatise on purpose to shew how we may gain by cross Accidents, and particularly by our Enemies. None hath done this better than *Seneca*, in his admirable Discourse of *Providence*, where his design is to reconcile the Wise and Good Conduct of Heaven and the Evils which happen to good Men. The better sort of Pagans had this Apprehension that Outward Trials and Sufferings, and Conflicts with the greatest Hardships were preparative to the greatest Honours and Dignities. Their *Hercules* was not put by them into the number of the Gods, till he had grappled with the *Hydra* and fought other direful Monsters. They always lead their brave and worthy Men thro' all sorts of Hazards and Difficulties.

* *Οτι εστι η εν των περιεργων ασφαλισμα.* Max. Tyr. Dissert. 35.

† *Α δὲ ἡμῖς καθεμὲν κατὰ τὴν φύσιν, καὶ ἐν οἷς ἐδυσκόμιστα, ταῦτα ὁ Τεχνίτης καλεῖ σάφησαν τῷ ὄντι.* Diss. 25.

|| *Εάν μίξῃς τὰς εὐτυχίας τὰ δυσχερῆ, μάλλον αἰδέσθῃ τῆς ἀφύτης, καὶ συνόσῃ τῆς ἐπιτυχίας.*

(a) Plutarch.

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But in *Christianity* this is made as 'twere a fixed Law, that thro' much Tribulation we must enter into the Kingdom of Heaven, that by great Sufferings we must be fitted for greater Joys. The Inspired Writings every where confirm us in this, and assure us of the Great Advantages of an Adverse Condition. This is that which the Experience of all Holy Men, who have been exercised with Crosses, doth amply attest: and they have more reason than * *Cardan* had to make that Observation, that the greatest Good which befalls them hath had its rise from the greatest Evils and Disappointments. They must therefore pronounce favourably concerning them, and entertain them in no other quality than as Blessings, and consequently they must be taught by us not to complain of them, not to murmur at them, but patiently and contentedly to undergo them.

But the other and greatest part of the Preachers task is yet behind, and that is to administer solace to those that labour under *Inward* and *Spiritual* Maladies. For *Christianity* is a *Spiritual* Warfare, and there are *Ghostly* Enemies that we are to combat with. Ministers are to sound an Allarm to this Battle, to encourage Men to undertake this Crusade, and to engage in this Holy War. It is their Work to raise the Courage of the Soldiers by representing the Necessity of the War, the Justice of the Quarrel, the Goodness of the Cause, the Hope of Success and Victory, yea, the certainty of them if they

* De vitâ propriâ.

fight with Resolution and Valour. It is required of a Preacher that he spend a great part of his time in shewing Men how they ought to behave themselves under *Temptations*, whether they are from the Alluring World, or from their own Deceitful Hearts, or from Satan the professed Enemy of Mankind. He is to help them in their Conflicts with this Infernal Spirit, who is wont to inject Evil Thoughts into Mens Hearts, and thereby to corrupt and deprave them, as well as to vex and molest them. For I suppose our Preacher hath not imbibed that Notion which One hath lately delivered from the Pulpit, in favour of the Tempter, that *he doth not, and he cannot imprint wicked thoughts on Mens Minds.* Which is directly contrary to what we read in *John 13. 2. The Devil put it into the Heart of Judas to betray Christ.* And in several other places Evil Thoughts and Suggestions are ascribed to Satan as the Author of them. Notwithstanding this he maintains that *Satan doth not cast in wicked Thoughts into Mens Hearts, nor can he.* Which doctrine is not to be wondred at, if we take it in what he subjoins in the same Sermon, where he tells us that *as it is usual in the Scripture Phrase to ascribe all good Motions to God's Spirit, so all evil Thoughts to the Devil, not that he is the immediate Cause of these,* no more than God's Spirit is the Author of the other. Is not this a strange Comparison between these two contrary Spirits? And doth not the framer of it discover what new Models of Divinity he affects? He is pleased to excuse the Devil from injecting any bad Thoughts into Mens Minds, and he exempts God's Spirit from being

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being the Cause and Author of any good and holy Thoughts. And tho' the inspired Writings are exprefs against this, yet he puts it off by faying it is only a *Scripture Phrase*.

Then as to *Trouble of Conscience*, and *Anguish of Mind*, and the Sense of Divine *Desertion*, we are not with some late Authors to resolve all into *Shagrin* and *Melancholy*, into *Complexion of Humours*. For tho' much is to be imputed sometimes to the Fumes and Clouds of Melancholly, yet this Distress and Anguish of Soul which I'm now speaking of is a real thing in many Persons, and is verily grounded on a True Foundation, the apprehension of Guilt, and of God's Wrath due to them for their Sins. Here therefore the Preachers of the Gospel are signally concerned, for it is no mean part of their Office to take care of Wounded Consciences. How strangely did the *Jewish Priests* deport themselves when *Judas*, being struck with the Sense of his Horrid Crime, came to them, and throwing down his ill-got Silver, cried out that *he had sin'd in betraying the innocent Blood? What is that to us?* said they, *look thou to that*, Mat. 27. 4. as if they were not concerned to look to it at all. But were they *Priests*, and were they not in the *Temple*, and was it not part of their *Calling* to cure distress'd Consciences? Nay, were not they the Men that set *Judas* on Work, and instigated him to that Cursed enterprize of betraying Christ, and yet now it is nothing to them that *Judas* is troubled at what he did, and that he is in intolerable Anguish? This is unworthy of the Name and Office of a Priest.

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Much more is it unworthy of the Name and Office of an Evangelical Priest or Pastor to be unconcerned in this great Affair. Such a one ought to think it his Interest and his Duty to satisfy the real Scruples of the Weak, and to pacify the Clamours of wounded Consciences. And the rather because this is a Malady that is of a peculiar Nature, and exceeds all others whatsoever. The Pain here is insupportable, not only because God (and not Man) immediately inflicts it, but because the Soul punishes it self, and is its own Tormentor, and because all other things which are wont to administer Ease and give relief in other Cases, prove Ineffectual now. Therefore here the Spiritual Physician must be more than ordinarily careful: he must imitate the Great Shepherd of Souls who with great skill *leads his Sheep beside the still Waters*, the Waters of Quietness and Repose, as the *Original* gives it us, *Psal. 23. 2.* He must shew his Divine Art in administering Peace and Comfort to these Weak and disconsolate Souls: he must close up and consolidate their Wounds with a skilful hand. He should have *the Tongue of the Learned*, that he may know how to speak a Word in Season to him that is weary, *Isa. 50. 4.* to him that labours and is heavy laden, as our Saviour otherwise expresses it. If St. Paul exhorts the *Thessalonians* to comfort the feeble-minded, and to support the weak, *1 Eph. ch. 5. v. 14.* we may infer that it was much more incumbent on the Ministers of that Church to undertake this Work. A Spiritual Instructor is the true *Moré Nevochim*, the Guide of the Perplexed, the Teacher and Conductor of those that are

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involved in Doubts and Scruples. Or, he may be said to deserve the Title, which was given to the Pious *Gerson*, of *the Consolatory Doctor*, for he reckons it one part of his Office to administer Comfort and Refreshment to drooping and fainting Souls, who are ready to sink under the load of their Sins.

And this he doth by acquainting them with the Unlimited Goodness and Benignity of the Divine Nature, and by letting all Persons know, who groan under their great and heinous Sins, that *Despair* is greater and more heinous than all of them. To prevent this black and horrid Crime (which is the greatest of Punishments as well as Sins) he takes care to conduct them to the Great Lover and Physician of Souls, and convinces them of his Power and Skill, of his willingness and hearty desire to Relieve them. And accordingly he intreats them to attend to that welcome Invitation, *Mat. 11. 28. Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* The Word *κοπιᾶν* is translated from Corporal labour and toil to that of the Mind, and consequently in this place *those that labour* are the Persons that are afflicted and troubled in their Consciences because of their Sins and Miscarriages. The other Word likewise, *φορτίζεσθαι*, in the proper Sense of it is meant of the Body only, namely when it is loaded and prest with some Burthen: but it is applied here to the Grief and Trouble of the Mind, which is as it were a heavy Burthen: and so this latter way of speaking is of the same import with the foregoing one, and accordingly *ἀποεσθίουμένοι* is thus paraphrased by *St. Chrysostom*,

*softom, * those that are tired and wearied with the weight of their Sins, such as pant and groan under that heavy load, such as are sensible of the Slavery and Drudgery which accompany Vice, and of the Guilt and Demerit which are never separated from it, and of the Wrath and Displeasure of the most High which always go along with it. These are those that labour and are heavy laden : and these are the Persons that are invited by Christ to come to him ; and to encourage them to do so, he promises to give them rest, and afterwards assures them that they shall find rest to their Souls, such Rest, such Relief, such Ease, such Satisfaction as is no where else to be found.*

It is the Preacher's Business therefore to bring these labouring and heavy-laden Sinners to *Jesus*, that they may actually experience the Truth and reality of what he hath promised. He must earnestly persuade them to look into the Evangelical Writings which are the Last Will and Testament of Christ Jesus, and there take notice of those Ample Legacies which are bequeath'd them, those matchless Gifts which are bestowed upon them, and which are the sure supports of their Faith and Hope. Such are Election, Vocation, Redemption, Justification, Adoption, Forgiveness of Sins, and Eternal Glory. These Privileges of the Gospel he must proclaim to the Penitent and Faithful, and thereby inspire their Minds with unspeakable

* Οἱ ἐν τῷ βάρε τῶν ἁμαρτημάτων κεκοπυμένοι. Homil. 5.
De Incomprehensibili.

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Joy and Ravishments. All the fine Sayings and Apothegms of the Gentile Moralists, all their studied Rules and Prescriptions could never reach this Disease which I am speaking of, a *Wounded Spirit*. They were wholly Strangers to the True and Only Remedy, Christ Jesus, and his Blessed Undertakings for us, which alone are able to cheer the Minds of those who are grieved and burdened with their Sins. This therefore is rightly called, *The Comfort of the Scripture*, Rom. 15. 4. because it is conveyed to us through these Sacred Writings. It sounds ill to take away the CHARTERS: Such are the *Holy Scriptures* to the Societies of Christians; in them are contained all their Priviledges and Immunities, and therefore the Church of Rome which deprives the People of these, robs them of their greatest Comfort. The Old Covenant of Works was, If thou sinnest, thou shalt die: but the Terms of the New Covenant are, If thou sinnest, thou shalt upon sincere Repentance be pardoned for the Merits of Christ. So that by the Tenour of the New Covenant (which the Scriptures hold forth to us) God is no longer a severe and rigorous Judge, but a compassionate, kind and loving Father, who excludes none from Grace and Favour, if they be Penitent; tho' their Sins have been never so great and heinous: and at the same time that he pardons, he sanctifies and renews.

And now the Holy Spirit being their Sanctifier, he is also become their *Comforter*; and this Office is executed by that *Sealing Power* which we find attributed to him, whereby he *confirms* us in Grace, and in the Favour of God. For I
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am not of his Opinion who saith, [All that the Scripture means by those Phrases of the *Seal* and *earnest of the Spirit*, is no more but this, that the Holy Spirit which God bestowed upon Christians in so powerful and sensible a manner, was a Seal and Earnest of their Resurrection to Eternal Life.] On this Account, and no other, he saith, the Spirit is said to be a *Seal* and an *Earnest*. But if we consult 2 Cor. 1. 22. and some other places where the *Seal* or *Earnest* are applied to the *Spirit*, we shall find that they are taken in a much larger Sense, and are not confined only to the Resurrection: and especially the *Spirit's Sealing* denotes that Confirmation and Establishment in Grace and Holiness which are wrought by the Spirit in the Hearts of Believers. Hereby those especially that have attained to great heights in Religion are assured of the Truth of the Promises, and assured of their Salvation. And as there is a Powerful and Compassionate *Mediator* interceding for them in Heaven, so this Divine *Spirit* makes intercession for them on Earth, by endowing them with the Spirit of Prayer and Supplication: and hence it is that even in their penitential *Sighs* and *Groans* there is derived to them an unspeakable Solace: their very Complaints are refreshing, their Sorrow is sanative, their Wounds are healing, their Tears are balsamick. And finally, Christs Merits are effectually applied to them for Salvation by this Comforter: for this is another branch of his Office.

These are the Great Truths which we are to make use of for the conveying of Consolation to the Hearts of the faithful, when they are inwardly

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wardly afflicted and dejected thro' the Sense of their Sins. And we are to let them know that no Principles are so chearing as those of Christianity, and no Comforts are so refreshing as those that proceed from the Holy Spirit, the inexhaustible source of all True Joy. These therefore we ought frequently to propound to those Christians that *walk in darkness, and see no light*, that labour under Perplexities and Troubles of Mind. We must bring forth our choicest Cordials for these fainting Souls: we must thoroughly perwade them of this, that the Divine Goodness towards them is not *Diminished*, tho' it be *Hid*: as the Clouds sometimes intercept the Light of the Sun, in so much that we have little Benefit of it's Rays; but the Sun is still the same, and as bright and radiant as ever, tho' it is not so to us.

And yet this is to be remembred that a great deal of Spiritual Art and Skill is here to be used. When Persons lie under the apprehension of God's Wrath and just Judgment against them for their Sins, we are not presently to rid them of their Fears, and to restore them to Joy forthwith. There is great Caution to be used here, and we must proceed leisurely and by Degrees. We must search narrowly into their Wounds, before we undertake to heal them, or else the Cure will be imperfect, and the Sores will break out afresh. As we must not teach the disconsolate to indulge their Sorrow and Melancholy, and to nourish their Grief (as some Weak Christians, of a melting temper, are wont to do, being like Children, that love to be bemoan'd) so on the other hand we must
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not precipitate the Cure, and offer consolation before they are ready for it, that is, before we have prepared them for it.

And besides the Directions before prescribed, we must put the Distressed into a way of *Comfort* by leading them into the Paths of Strict *Holiness*. Every Vice is in it self troublesome, and brings Pain with it; but especially when Men come to look back on their Vicious Practices, their Consciences are terrified, and they feel trouble and Pain more than before. Therefore we must preach *Comfort* and *Duty* together, and convince Men that this latter is the Spring of the former: for all Acts of Religion are pleasant in themselves, and so create Joy and Comfort: and when we come to reflect on our Conscientious discharging of those Acts, this will mightily inhanse our Joy, and continually supply us with solid Gladness. This is the Behaviour of the Christian Instructor with respect to the Disconsolate State, whether Bodily or Spiritual, of those he hath the Care of. Mercy and Comfort must be preached to them.

The *Fourth* Great Office of the Evangelical Pastor is to mix *Judgment* with Mercy, and to denounce the Divine *Wrath* and *Punishment* against those that deserve it. As the Penitent must be cheared and comforted, so the Perverse and Obstinate must be handled with great Severity. The Preacher must not only represent
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Mens Offences and Miscarriages to them, and convince them of their Guilt (which I have spoken of before) but he must set before them the *Danger* which attends their Sins and their Guilt. He must in a free and impartial way declare what are the dreadful Effects and Consequences of impiety and disobedience, what are the unavoidable Judgments and Plagues which will be the portion of those that persist in their sinful ways. This is back'd by the Authority of the Sacred Writings, for we find that this hath been the constant Practice of the Prophets and all the faithful Dispensers of the Word in the several Ages of the World. *Noah* was constituted a *Preacher of Righteousness*, 2 Pet. 2. 5. that is, as I conceive, a *Proclaimer of Judgment* to the first Generations of Sinners, he was that godly Herald who was sent to give warning of the Divine Vengeance, before the fatal Overthrow of the World by the Deluge. *Moses* and *Aaron* denounced Judgment (as well as shew'd Miracles) to the *Egyptians*. We find that a black Catalogue of *Curses* is annexed as a necessary Label to the Law of God, in Deut. 27. 15, &c. and in Chap. 28. 15, &c. There was a *Samuel* to thunder out *Saul's* Fate, and to warn *Eli* of the Destruction of his House. There was an *Elias* to foretel *Ahab's* Bloody End, and a *Daniel* to let *Belshazzar* know that the *Medes* and *Perrians* should deprive him of his Crown. And so was it with Nations, as well as Persons; *Isaiah*, *Jeremiah* and other inspired Prophets gave notice of the ensuing Ruine of the *Jews*: they freely and plainly acquainted *Israel* and *Judah* that they should be dis-

dispersed into a foreign Country, and be miserable Captives there. Thus God set Jeremiah over the Nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, Jerem. 1. 10. The Prophet is said to do this, by reason of the Commission given him by God to denounce Ruine and Destruction to impenitent People. In which Sense I understand those Words in Hos. 6. 5. *I have hewed them by the Prophets, I have slain them by the Words of my Mouth.* And we cannot but observe that those are blamed who take no notice of impendent Dangers and Judgments, but pronounce Peace where War is to be proclaimed. Of these the foresaid Prophet speaks in Chap. 6. v. 14. *From the Prophet to the Priest every one dealeth falsely: they have healed the Heart of the Daughter of my People slightly, saying, Peace, Peace, when there is no Peace.* A Woe is pronounced against such in Ezek. 13. 18. such as *sow pillows to all Arm-holes*, that is, promise Ease and Safety, when no such thing is to be expected.

If we proceed to the New Testament, we shall see there that Blessings and Curses are interchangeably mix'd, and that these latter are impartially threatned to those Nations and Persons who by their Miscarriages make themselves obnoxious to them. Thus John Baptist menaced the Jews with Wrath and Vengeance. And our Saviour himself often warn'd them of the Danger they were in, and plainly foretold the final Destruction of their Great City, Temple and whole Nation. And we read of the Propheying Witnesses, who had power to shut
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Heaven, and had power over Waters, to turn them to Blood, and to smite the Earth with all Plagues, as often as they would, Rev. 11. 6.

I conceive the meaning is, that they were authorized to denounce and proclaim dreadful Judgments against those that were obstinate and incorrigible Offenders. And this is the Office of the Sacred Heralds at this day : they are to forewarn Kingdoms and Countries concerning their future Danger. Not that they are to represent things Worse than they are, and to render the face of Affairs Black and Melancholy, thereby only to fright and discourage People, or to administer something that will be pleasing to the Minds of Malecontents ; but what they do, must be out of a Sense of their Duty, as they are appointed by God to be Monitors and Watchmen, to descry Evils afar off, and to give timely notice of them, and to call Men to Repentance, whereby they may escape them, and prevent those dismal things which are threatened.

The New Testament doth more especially authorize the Preachers of the Gospel to threaten Wrath and Judgment against all Sinners and Evil-doers, as such. Christ committed the *Keys of the Kingdom of Heaven* to his Apostles and their Successors the Ministers of God's Word, who are to use these *Keys* when they Preach, for they then *open* the Kingdom of Heaven to the Believing and Obedient, and they *shut* it to the Disobedient and Unbelievers. The former they do as they proclaim Pardon and Forgiveness of Sins thro' Jesus Christ to those that Believe and Repent ; and the latter,

as

as they denounce the wrath of God and his eternal Displeasure to those that remain Impenitent. Thus our Saviour himself preached, promising Life and Salvation to those that embraced his Doctrine and Precepts, and threatening everlasting Penalties to those that refuse them. *He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned,* Mark 16. 16. And this Damnation is called *the damnation of Hell*, Mat. 23. 33. and *eternal Damnation*, Mark 3. 29. and the same Penalty is threatned in other places by our Lord. We read that St. Paul, preaching before Felix, terrified that Great Man with the severe Menaces of Judgment, and made him Tremble at them. The same Apostle is very plain and Peremptory in 1 Cor. 6. 9. assuring the *Corinthians* that *the unrighteous shall not inherit the Kingdom of God*, and he warns them that they *be not deceived* by any Insinuations to the contrary. He tells the *Thessalonians* that *all shall be damned who believe not the truth, but take pleasure in unrighteousness*, 2 Thes. 2. 12.

And he frequently uses the Word *Damnation*, which Soft Preachers of late think is too harsh a term, and dare not take it into their Mouths, lest they should fright Men out of their Wits. And others fancy that this is a subject not becoming a Gospel Minister: it is *Legal* Preaching to tell the People of Hell and Damnation; and nothing but *Free Grace* is to be heard from the Pulpit, for they imagine the Gospel hath nothing in it but Promises and Priviledges. But if we impartially read the Scriptures of the New Testament, we shall see that they move Men to

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a conscientious discharge of their several Duties by other Arguments and Inducements besides that of Free Grace, and particularly by this which I'm now mentioning. Yea, I would have those that object against this as *Legal Preaching*, to observe that *Damnation* is never mentioned in the Old Testament, but 'tis often in the New. And *Hell* is seldom named in the former, and when it is, it is for the most part taken for the *Grave*: but the latter makes express mention of it, and that frequently, as it signifies the place of the Damned. The Evangelical and Apostolical Writings thunder out severe Comminations against those that continue in their Sins, and pronounce *Damnation* to be the just Recompense of their Disobedience. We must let the People know that as the Gospel brings with it *Great Salvation*, so it brings as *Great Damnation*. It assures us that there is a *Hell* for the Wicked, and that this *Hell* is a place and state of *Eternal* and *Endless* Torments. This being a Truth so clearly revealed in the New Testament both by Christ and his Apostles, all faithful Directors of Souls are obliged to assert it, and when it is denied to vindicate it.

They therefore but ill manage their Pastoral Office who attempt, and that in their Publick Preaching, to lessen the Belief of the *Eternity* of Hell-Torments. Thus one in a solemn Auditory saith, *We can hardly tell how to reconcile the Eternity of Hell torments with the Justice or Goodness of God*. Which is next to that of Mr. Hobbes, who saith, * *He can find no where*

* *Leviathan*. p. 349.

A.B. Elderton.
v: p: 321

that any man shall live in torments everlastingly. The one *can't tell*, and the other *can't find*, but both agree to invalidate that received Truth. The former of these goes on in his Sermon, and hints that *'tis inconsistent with Righteousness or Goodness to make Sinners miserable for ever*, and further expressly delivers this, that *God is not obliged to execute what he threatens*, and consequently having threatned the Eternal Torments of Hell, they may never be executed on any Sinners. But why then are they called *Eternal*? And why doth this Person call them so himself? And how can God be *True* and *Faithful* if he performs not what he hath *threatned*, that is, if he performs not what he hath said he will perform? For God's Truth and Faithfulness consist in the executing of his Threatnings, as well as his Promises. Wherefore I cannot but here lament the unspeakable Mischief which the contrary Doctrine hath done by shaking an establish'd Proposition, by unsettling Mens Minds about the belief of *Eternal Torments*; for hereby is taken away one of the most Powerful Restraints from Sin, and hereby null'd that which is of so mighty Influence on a Good and Holy Life. For if Men be once enfranchised from the Belief and Fear of Eternal Torments (which *being* now to be called the Preacher's Bugbears and Scarecrows, to affright silly People) and if they have Hopes that the Threatnings of them shall never be executed, there is a Door open to all Looseness and Profaneness, and there is a check to all Vertue and Goodness.

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I could here observe that others of no mean note have imbibed this dangerous Notion. *The*
St. James Almighty may not be bound up to fulfil his
Threats, namely, concerning the *Eternal Pains*
of Hell, saith an eminent Divine. "There is
Whishcote "a mighty difference, saith another, between
 "God's declaring himself in a way of *Promise*,
 "and in a way of *Threatning*. If he declares
 "by way of *Promise*; he is obliged to make
 "it good: for by this he gives a *right* to the
 "thing promised; and Men may claim as a
 "Good Title from God's *Promise*, though of
 "Grace and Favour. For God is faithful, and
 "he will perform what he hath promised.
 "But if he *threaten*, here is no Right acqui-
 "red: for who will demand of God that he
 "will fulfil his *Threatnings*? In which Words
 of this Learned Man there are several gross
 Mistakes, for whether God declares himself by
 way of *Absolute Promise* or *Threatning*, he is
 obliged to make good his Word, for by *both* he
 gives a *right* to the thing promised and the
 thing threatned. Those to whom the Perem-
 ptory *Promise* is made, have by Vertue of that
Promise, a Right and Title to the thing pro-
 mised: and so on the other hand, those to whom
 the Positive *Threatning* was made, have a Right
 to the Judgments threatned; and tho' they do
 not claim it, yet their Right to it is never the
 less. And therefore that is very Fallacious,
 that *they don't demand that God will fulfill his*
Threatnings, and on that account there is no
right to them. This is much below the usual
 Reasoning of that Worthy Person: he did not
 duly consult the right of the Case when he made
 this

this Determination : for he could not but know that there is an *Obligation* (which is the same with a *Right*) to punishment, tho' the Offender doth not claim it, and call for it And indeed he acknowledges as much himself in another place, the next Sermon, to wit, on *Joel* 2. 13. He uses here that Saying, *Iustitia est suum cuiq; tribuere, ergo Peccatori panam* : and he tells us that God, in regard of his *Lovingkindness*, is Master of his own right, and he doth as he pleases, for his Grace is free, and his Will is the Law to him. And immediately after, *He exerciseth lovingkindness according to the Law of his Will, but he exerciseth Judgment according to the Law of his Nature*, and this Law is unchangeable and irreverfible, and so must the Judgment be which is threatned by God. Here we see the Tables are turned, this Author differs from himself (and that is a common thing with him in his Sermons, as the Readers can't but observe, whether I had mentioned it or no) for now according to his own arguing it should follow that God may dispense with his *Lovingkindness*, but he can't with his Justice, for then he would contradict the *Law of his Nature*. And therefore whereas in the former place he tells his Auditors that *for their Satisfaction he leaves this Notion with them*, it was a Mistake, for this is a Notion that is no ways *satisfactory*, and we see this is so by his Own Confession afterwards.

We ought then, notwithstanding the Suggestions made against this Truth, to assert and maintain it, namely, that God having threatned

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Eternal Torments to the Wicked unless they repent, he is obliged by vertue of his Faithfulness and Veracity to excuse these Threatnings. Every Minister is to acquaint his Hearers that if they live and die in their Sins, they shall perish *everlastingly*, and that there is no ground to hope that they shall be exempted from this Penalty in its utmost extent. Preachers are bound to press this Doctrine, and therewith to terrify Sinners: they must flash Hell-fire in their Faces, and at the same time set before them the dreadful Examples of Punishment and Vengeance on Offenders even in this Life: They must tell them plainly that both here and hereafter they shall suffer for their wilful Miscarriages.

Thus I have shew'd, under these two last General Heads which I have insisted upon, that those who have the Charge of Souls ought to preach *Judgment* as well as *Mercy*. I will now very briefly give the Reasons of it. And first, this way of Preaching is suited to the frame and Condition of Mankind. For there are placed in the Soul of Man these two notable Principles and Engines of all Actions, *Hope* and *Fear*: these two powerful Affections (which, as *Plutarch* calls them, are * the *First Elements* and *Rudiments of Vertue*) are set on work and manag'd by Rewards and Punishments, by Promises and Threatnings; and so God is pleased to deal with Men according to these Natural Principles which he hath implanted in their

* Δύο γὰρ ταῦτα ἀποτερεῖ στοιχεῖα τῆς ἀρετῆς εἶναι, ἐλπίς καὶ φόβος. *De Institut. pueror.*

Minds. He sets Rewards before us to invite and encourage us to our Duty, and out of no less Love and Goodness to us he acquaints us that Punishments shall be inflicted on us if we be disobedient and refractory. Thus his Actings towards us are most agreeable to our Nature, which is to be wrought upon by this Method : and those must be voted to be very Profligate Sinners whom neither of these can prevail upon, and perswade to Obedience.

Secondly, The Reasonableness of this dispensation appears from this, that it is sometimes necessary, and always Advantageous and Profitable. An unruly Patient is the cause of that Severity which his Physician exercises upon him; because he would not comply with milder Medicines, it is now become necessary to administer harsher ones, which otherwise he would not have needed. And thus it is with the Spiritual Patients and the Physicians of Souls: the former make the severer Prescriptions of the latter become requisite by their being Refractory: it is their own fault that they are harshly used. But even then, these Medicines are proper and seasonable, and are for their real Good and Advantage. It is the greatest Mercy to be Cruel in such a Case, and therefore this justifies the utmost Severity of the Physicians of Souls. They must not administer Oyls and Balsams when the Malady requires Sharp Applications. And this is always to be remembered that the great End of preaching *Judgment* is to prepare Men for *Mercy*, and to make them capable of it. It is the Method of God himself to make the Sinner

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Sick, that he may heal him ; to break and bruise him, that he may bind him up ; and his Word is the Instrument by which it is effected.

Thirdly, I will add this, that the contrary Method proves Mischievous and Fatal. The Prophet *Jeremiah* assigns this as the cause of *Israel's* Ruine, that they were deceived by the Promises of Impunity which were made to them by the False Prophets. *These have seen vain and foolish things for thee, and they have not discover'd thine Iniquity, to turn away thy Captivity ; but have seen for thee false Burdens, and causes of Banishment, Lam. 2. 14.* They preached Peace and Security to them, even when they were at War with Heaven, and bid defiance to the Almighty. Thus that of the Prophet *Isaiah* was fulfilled, *Chap. 3. v. 12. They which lead thee, or they who call thee blessed (for so it may be rendred necessary to the * Hebrew) cause thee to err.* Thy Guides, who flatter and sooth thee, are the Authors of thy Ruine. Those who make you believe that you are a very *Happy* People, and that you shall prosper, and enjoy *Halcion* days, notwithstanding your continual provoking of Heaven by your repeated Enormities, those are the Persons *that cause you to Err*, to persist in your gross Errors and Offences, and to perish by them. And at this Day, those Publick Dispensers of the Word who speak gently and mildly to the worst of Offenders, are the Cause of their Destruction. With soft

of a PREACHER. 137

Words and flattering Kisses they betray these deluded Souls, and even Religion it self. Wherefore let us not be of that Number, let us not dally with known Vice, but shew our kindness to Sinners by dealing roundly and plainly with them, that is, by discovering to them their Danger.

The *Fifth* thing that relates to the *Matter* or *Subject* of the Preachers Office is the *Application* of all he delivers, whether it respects *Doctrine* or *Manners*, and those either Moral or Christian; or whether it hath reference to *Comfort* or *Terrors*. Preaching of the Word is breaking the Bread of Life, and distributing to every one a particular Portion, as their Case and Condition require. For there are certain Truths and Propositions, as also certain Precepts and Injunctions that are more peculiarly suited to some Persons and their Circumstances. And even general Sayings in Scripture may be applied to the particular State of Persons, as we see in *Psalms*. 40. 7. where *David* saith, *In the Volume of the Book it is written of me*, and yet we do not find him spoken of in the Book of the Law, to which he here refers. It is plain therefore, that upon reading several Commands or Prohibitions in the Law, he makes a particular use of them, and applies them to his own peculiar condition. The like is to be done by the Ministers of God's Holy Word, with regard to their People, not only as to the Precepts, but the Promises which the Scripture furnishes them with. There are no such *Special* ones as have
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our Names annex'd to them : God speaks not to us after that manner in the Sacred Writings. But he hath appointed the Dispensers of the Word to make a special and personal Application; and this is all one as if God himself had spoken to us by name. It is then the Ministers Office to apply the general Promises of Salvation to particular Persons, to set before them all the Benefits of the Gospel as Theirs, to say to every particular Believer, as Christ to the Paralytick Man, *Thy Sins are forgiven thee.* And it is his Office likewise to bring home general Threatnings to the particular and individual Case of those he speaks to. He contents not himself with a bare propounding the great and weighty things of Religion, but he dexterously applies them to his Hearers, and accommodates them to their respective Cases; that so they may not only see the Light of the Sacred Word, but feel the Heat and Power of it.

There are many Instances of this plain and downright Application in the Inspired Volume: Thus the Prophet *Nathan* came up close to King *David* with *Thou art the Man*: so *Elijah* to King *Ahab*, *Thou and thy Fathers House have troubled Israel.* We find *Hosea* in his fourth and fifth Chapters, particularly applying himself to the *People*, to the *Priests*, and to the *Princes of Israel*, and distributing Reproofs peculiarly suited to them. The Prophet *Malachi* is particular and positive with one rank of them especially, *Now, O ye Priests, this Commandment is for you,* Chap. 2. v. 1. And this close way of Address was used in preaching by the Apostles, as we see in their Discourses recorded
in

in the Book of the *Acts*. And Christ himself had taught them this way of Preaching, as we may observe in most of his Sermons, wherein he lays the Ax to the Root of the Tree, by a direct and particular Application of what he treats of. *This day is this Scripture fulfilled in your Ears*, saith he, *Luke 4. 21.* Towards the conclusion of his Sermon in *Mat. 24.* concerning the last Judgment, he shows how that Doctrine is to be reduced to Practice, and shews the particular Uses that are to be made of it. And so at other times he not only delivers weighty Matters, but is careful to let his Hearers know what suitable Inferences are to be drawn from them.

And truly there is a Necessity of this, because Preaching will be of little Influence and Efficacy without it. Generals will not serve the turn. We are told that Bodies which move circularly, recede from the Center: this we are sure of that they who in their Discourses wheel round, and observe no Direct Motion, and tend to no particular Scope, are Excentric and Extravagant, and are not much successful in the Matter they undertake. This is that which a Great Churchman hath taken notice of, telling us that ** mere General Discourses have commonly little effect on the Peoples Minds: but if any thing moves them, it is Particular Application as to such things which their Consciences are concerned in.* We know who it was that answered at rovers, till he was told that *he was the Man*; and then we hear such Language as this, *I have*

* Bishop *Stillington* D. and R. of Paroch. Clergy. p. 31.
sinned.

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sinned. When St. Peter (*Acts* 2. 22.) applied his Text taken out of *Joel* 2. 31. to his Countrymen, they presently found the Vertue of it, and *were prickt in the Heart*, and were Converted. This was effected by the application of a particular Doctrine to their Consciences. If we would effectually work upon Mens Hearts, and rouse them out of their Sins, we must take this course. If we would raise dead Sinners, we must imitate what *Elijah* did when he was to raise the *Shunamites* Child, *he laid him on the Child, and put his Mouth unto his Mouth, and his Eyes on his Eyes, and his Hands on his Hands, and stretched himself on the Child.* We must do the like by exactly applying our selves to the Persons we intend to work upon, and raise from the Death of Sin, by adapting such particular and special Considerations to them, as will be sure to touch and affect them in every part. They say 'tis the Property of a Good Picture that it looks directly on all Persons that behold it, tho' their Situation be different. I'm sure 'tis the property of a Good Preacher that his Discourse glances on every one that hears him, that he labours to apply himself to the particular Condition of every Soul: and this is the way to work upon great Numbers of Men, and to be instrumental in doing very much Good. But if Ministers neglect this, they shoot over People's Heads, and do no Execution. The flourishing Fencers are none of the most successful Warriors. That is true here which was said in the other case, *He that dwells every

* *Martial. Epig.* l. 27.

where,

where, dwells no where. A General loose Discourse concerns all, and yet no body. Mens Hearts are not risted and searched, because there is wanting a particular and distinct Application, and coming home close to the peculiar State and Condition of those that are preached to.

Now, in order to this close *Application* it is requisite that the People prepare themselves for it by dealing with themselves alone, and proceeding in private from Generals and Particulars, and by making proper Inferences from the Truths which they acknowledge. They must be told that they ought to consider Truths as near at hand, and as relating to their own Persons, and as belonging to the Present Circumstances. As for Example, they know and acknowledge in the general that there is a God, that there is a Redeemer, that Holiness is the indispensable Condition of Happiness, that there shall be such things as a Judgment, a Heaven, and a Hell after this Life. These are Truths that they make open Profession of, and when they Rehearse the Creed, they stand up and make as if they owned all these to be Realities. But now alas, what Poor Effects are there of this Belief? And what is the Reason of it? I take this to be one at least, that Men seldom or never Apply these General Truths to their Particular Circumstances, and thence it is that their Knowledge of them is of no value. Whereas it is their Business to carry these Truths along with them in all Emergencies of their Lives, and to suffer them to have their Due Influence upon them. Is there a God? Then I must let the World see by my Actions and Behaviour

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haviour that I really believe there is such a Being, and I must not live as without God in the World. Is there a Redeemer of lost Man? Then certainly I ought to think thus with myself, that I am obliged to shew my real Assent to that Truth by my Walking as one who is redeemed from a vain Conversation, and who can never be Happy without being Holy. Is there a Judgment to come? Is there a Heaven to Reward the Righteous, and a Hell to Punish the Wicked? Then I am concerned to apply these Acknowledged Truths to my Individual Case and Circumstances. If there shall be a Judgment, then this particular Action which I am now enterprizing, if it be Evil and Unlawful, shall be Condemned at the Great Tribunal, and Hell will be the just Recompence of my undertaking it. If there be a Heaven, then this Work which I am now about, if it be Good and Lawful, and such as is Commanded me by God, I know it shall be rewarded in those Eternal Mansions of Glory; and therefore I ought now to be very Diligent in discharging it, and not to be weary of Well-Doing, for as much as my Labour shall not be in vain in the Lord. Thus our Knowledge should be *Applicatory*, and suited to our present particular Conditions and Undertakings. If we had once attained to this, we should be Excellent and Improved Christians, we should increase in Wisdom and Understanding, we should know at all times how to make use of our Religion, and of the Admirable Principles it consists of, which is the Great Art of a *Christian*. We should then have an insight into the very Depths of Divinity, and we should

should be able to make all our Knowledge and our Notions serviceable to Practise and a Godly life.

And to reconcile Persons to this task, which is something laborious and difficult, I will observe that something of this Nature was approved of and practised even by those that had no other Conduct but the light of Nature. I find that this was long since commended by one of the best Masters of Ethics among the Antients: he advises Men to adapt their General Notions to particular Cases, and tells us that ** This is the Cause of all the Evils among Men, that they have not the Skill and Power to fit their Common Notions to particular things.* And that Excellent Moralist † *Arianus* discourses after this rate, “ Common Notions (saith he) are the same in all Men, and one of these is not repugnant to another. Thus every one agrees that Good is desirable, and to be prosecuted, but how then arises the quarrel? how come Men to disagree about the pursuit of what is Good? The reason is because they disagree || about the Applying of Notions to particular Things and Circumstances. All say it is good to be Just, to be Wise, and the like, but whether This be just, or this be Wisdom is the dispute. Here then lies all understanding and right Learning, (a) to know how to accommodate those common and Natural No-

* Epictet. Lib. 3. Dissert. 26.
in Epictet. l. 1. c. 22.

† Commentar.
|| Περὶ τὴν ἱσαρμόζην τῶν

προλήψεων ταῖς ἐπὶ μέρος ἡσίου.

(a) Μανθάνειν τὰς φυσικὰς προλήψεις ἱσαρμόζειν ταῖς ἐπὶ μέρος ἡσίου καὶ ἀλλήλους τῇ εὐσυν.

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" tions to particular Things agreeably to their
 " Nature. Thus that Wise and Grave Writer.
 And we make use of his Sentiments even in the
 Things of an higher Nature, namely, those
 which are the more proper Concern of Christia-
 nity. We must endeavour to attain to an Ap-
 plicatory Knowledge here, to know how to fit
 our General Doctrines to particular Cases and
 Emergencies.

And because Men are generally defective in
 this, it is the Office of those that are the In-
 structers of the People to help and assist them in
 this important Affair. Because the Generality
 of Hearers are unskilful, or else are unwilling
 to do this Work, these must do it for them,
 and reach, if it be possible, the particular Case
 of every Hearer. These Physicians of Souls
 must not only use Universal Medicines, but
 know how to apply Specifick Remedies to the
 Diseases of their Patients. In short, *Applicati-*
on is the Preacher's chief Work, and it is the
 Hardest too: but it is the most Useful and Ne-
 cessary. Wherefore he must not put off his Au-
 ditors with General Discourses, and Loose and
 Vain Harangues: but the Sword of the Spirit,
 which is the Word of God, must be set to the
 Breast and Heart of every particular Person.
 And this Close Application will be most effe-
 ctual to a Holy Life, because it will stick by
 them, tho' the rest of the Discourse should be
 forgot. And in a word, the *Application* will
 be found to be the Best part of the Sermon.

Sixthly and Lastly, To all the purposes
 aforesaid a Preacher must be *well acquainted*
 with

with the Scriptures of the Old and New Testament, and make use of them often in his Discourses. Those were infamous of old among the Christians who delivered up their Bibles to the Persecutors; and those that did so got the Name of *Traditores*, and were excommunicated by the faithful. Whence we are reminded to keep this Sacred Depositum with all Care and Faithfulness, and not to abandon our Bibles, whatever Book be ravished from us by force and violence, but to study and meditate on this Holy Volume. Let it not be guess'd from our Preaching that we are of the Number of those who have parted with this Book. It is a great fault that some Pulpit-Discourses have so little of Scripture in them. It is a rare thing to find it in some Sermons, as if the Preachers were ashamed of it. But certainly, a Sermon without Scripture is a most shameful and scandalous thing, for the Bible is the Preachers Book, and his best Proofs and Arguments are from thence: so that he should not satisfy himself without backing every particular Head with Scripture. *Humane Testimony* (as I shall shew afterwards) is of great use, but that which is *Divine* is far more necessary in Preaching, and therefore we should frequently make use of it. We have good Authority for this, for this was Christ's way of Preaching: he commonly quoted the Writings of the Old Testament, as we see in the Evangelists. And the Apostles imitated him in this, as the History of their *Acts* Testifies. And the Ancient Fathers of the Church were Apostolical in this Matter. We have good reason then to follow

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such Great Examples, and not only to cite the Holy Scriptures, but to make use of them in the whole Contexture of our Sermons, and not to be ashamed of the Scripture-Phrase, as some seem to be.

The Bible is the Pastor's Magazine and Store-house; and thence he continually furnishes himself with all Provisions whatsoever. For this Book hath all the excellent and useful Notions and Maxims that the best Philosophers have delivered, and all the Strains of Oratory which their Exactest Pleaders made use of. So that these Writings are necessary for a Divine both in respect of Matter and Style, there being here the noblest Subjects treated of, and the choicest Ideas of Eloquence presented to us, as I have designedly shew'd in another place. But the Excellency of Scripture is yet much greater and higher, because it treats of matters far more sublime than any of those that are to be found in other Writers. These, and these only testify of the *Messias*, and acquaint us with the *Christian* Doctrine, and urge the Christian Duties. *Moses* in the erecting of the Tabernacle was commanded to do all things according to the Pattern he saw in the Mount: much more in the Church of Christ must all things be done according to the Laws prescribed by Christ Jesus in the Gospel. A Preacher is to *deliver* nothing to be believed or practised (as necessary to Salvation) but what he hath *received from the Lord*, as we learn from, 1 Cor. 11. 23. And whatever is not received from him, and enjoyn'd by him, must not be enjoyn'd by us. We are concerned then to convince our selves, as well

well as others, of this infallible Truth, that the Knowledge which will conduct us to Heaven and Happiness must be derived from the Written Word of God. It was Impossible for Men to know the Evangelical Truths without Divine Revelation: and these Truths being delivered in the Sacred Scriptures, especially of the New Testament, the way to come to the Knowledge of those Truths is by perusing that Sacred Book, for here we shall see the Christian Principles and Verities founded upon Divine Testimony and Authority. The Knowledge of other things may be had from mere Natural Light, from Humane Authors, from Common Experience, and the like Helps, but the Saving Knowledge of God, and of his Son Christ Jesus must be derived to us from the Word of God. Therefore it is necessary that our Preaching be Scripture-Preaching.

Search the Scriptures (saith our Saviour) *for they are they which testify of me.* He speaks of the Scriptures of the Old Testament, for there were no other extant at that Time: and concerning those he assures us that they bore witness to him, *i. e.* in several places they contained Prophecies and Promises concerning his Coming and concerning all the Grand things which belong to the Gospel Dispensation. But much more do the Scriptures of the New Testament give Testimony concerning Christ Jesus, and Plainly and Clearly present us with all the necessary Truths appertaining to the Christian Doctrine. The Apostle therefore with Great Reason urges the Consulting and Perusing both of the Old and New Testament, in 2 Tim. 3. 14, 15. *Continue thou in the Things which thou*

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hast learned, and hast been assured of, knowing of whom thou hast learnt them (viz. of inspired Writers) and that from a Child thou hast known the Holy Scriptures which are able to make thee Wise unto Salvation through Faith which is in Christ Jesus (of whom without doubt those Holy Penmen wrote and prophesied.) And then he proceeds to speak more Generally, and to take in even the Scriptures of the New Testament, i. e. the Gospels, or some of them at least, which were then written, it is probable, and the rest of the Sacred Writings which were afterwards published, and which we now enjoy. *All Scripture*, saith he, *v. 16. is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfected, thoroughly furnished to every good work:* What can all the Schools of Philosophers, the Platonists Academy, the Aristotelians Lyceum, the Epicure's Garden, the Stoicks Porch or Gallery; what can all these pretend to that is any ways comparable with what we find here? *Doctrine, Reproof, Correction, Instruction* comprehend all that is serviceable for making the Minds and Manners of Men better. Where can you be furnished after that manner that you are from the Holy Scriptures? What Writings of the most Improved and Refined Brains, of the Profoundest Enquirers into all Learning have left us such things as we are blessed with in this Holy Book? Well therefore might the Apostle say that *the Man of God* (i. e. in the Primary Sense of those Words, the Gospel Minister, for so he is called by St. Paul in other places) is *thoroughly*

is furnished unto every Good Work by studying the Scriptures.

Let then this Word of God dwell in us richly in all Wisdom, as the same inspired Writer speaks, Col. 3 16. Let us shew our High Esteem of these Infallible Oracles of God by reading, revolving, and ruminating upon them, by constantly exercising our selves in this Holy Employment, and by making them the Standard of the Doctrines which we preach. To this purpose let us call to mind what every Priest of the Church of England solemnly declares at his Ordination, to wit, that *he determines by God's Grace out of the Scriptures, to instruct the People committed to his charge, and to teach nothing (as required of necessity to eternal Salvation) but that which he shall be perswaded may be concluded and proved by the Scripture.* And a Bishop promises the same at his Consecration, when the Bible is delivered to him, and he is exhorted to *think upon the things contained in that Book, and to be diligent in them.* Of all Authors, let us Prize and Reverence the Penmen of Sacred Writ. Some Prophane Criticks have complained that reading of the Bible corrupted their Stile, and there was One who said he never spent his Time worse than in perusing the Bible. We are sure he could not have employed his Tongue worse than in uttering such Words. But maugre the Reproachful Language of some Vile Men, the Authority of the Holy Scripture infinitely exceeds that of any other Writings even as much as what is Divine and Heavenly surpasses that which is merely of Humane Invention. This must be said,

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that other Composures and Treatises *may* instil false Notions into us, and deceive us; but these *cannot*, being dictated by Truth it self, and so are free from all Falshood and Delusion. Consequently by perusing of these, and by a constant pressing of them we may promote the Completest Knowledge of God, and the Affairs of the Kingdom of Heaven which Men are capable of in this Life.

I am sorry I have occasion to mention here any of the Sacred Function that make use of the Pulpit, and yet vilify or misrepresent the Scriptures. One speaks thus to his Auditors, *you do not find it any where revealed in all the Scripture that there is a God.* It would make one startle to hear such strange Language as this from the Pulpit. Yet we have more of this at another time, for the same person declares that *we have not infallible Assurance that there is a God*, intimating that the *Scriptures* do not assure us of the being of a God, or if they did, yet their Assurance is not Infallible. And again, *No Man can pretend to a Divine Revelation that there is a God.* So concerning the Immortality of the Soul, and a Future State, which we thought had been sufficiently revealed in the Inspired Writings, he peremptorily saith, *I do not find that the Doctrine of the Immortality of the Soul is any where expressly delivered in Scripture. I do not find that the Immortality of the Soul or a Future State is expressly revealed in the Bible.* Yet it is agreed by all sober and intelligent Christians that there is expresse mention and confirmation of the Doctrine of a Deity, of a Future State, and the Soul's Immortality in the Scrip-

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Scriptures, yea, that more is said here to establish these Doctrines than in any Book whatsoever. If by being *not expressly revealed*, be meant that there are not these very Terms, *There is a God, The Soul is Immortal, There is a Future State*, this is Trifling, for so 'tis not said in exprefs Syllables, *There is a Soul, There is a Heaven, There is a Hell*, or, *There is a Providence*, or, *God is Omniscient*, and the like: and yet every understanding Man will grant that 'tis expressly discovered and delivered in Scripture that there is a Soul, a Heaven, a Hell, and that there is a Providence, and that God is Omniscient.

I appeal to the Reader whether there be a due esteem for the Scriptures in these following Words, *If any Man is of Opinion that Moses might write the greatest part of his History, and Solomon his Proverbs, and the Evangelists what they heard and saw, or had good assurance of from others, without the immediate Dictate of the Spirit of God, he seems to have reason on his side. For that Men may without an immediate revelation write these things which they think without a Revelation, seems very plain. And that they did so, (that is, Moses and Solomon and the Evangelists wrote their History, Proverbs, and Gospels without Revelation) there is this probable Argument for it*, and the Author proceeds to tell what it is, and labours to prove that *every thing that they wrote, and the Words and Expressions which they used were not dictated by the Spirit of God. A Preacher should keep up the reverence of the Scriptures, and bring his Auditors to a good Opinion of them, and not*

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disparage and vilify the Book he pretends to preach out of. I will say this, If a Preacher lessens the Authority of the Bible, it is a Sign that his Prudence is as little, as his Design is ill.

And what shall we think of that Passage which another Great Author hath left upon record? *It is not to be denied (saith he) but that in the Collection which was made of the Books of the Old Testament after the Captivity, by Ezra and others, or after the burning of many of the Books of their Law under Antiochus Epiphanes mentioned in the Book of Maccabees, that some Disorder might happen, which he explains thus, There might be such regard had to some Copies as not to alter some manifest Faults, that were in them.* And he asserts that the Faults still continue in the Text. Now, if to assert that there is Disorder, and that there are Manifest Faults in the Text of the Old Testament, and that they continue there, be to defend and vindicate the Canon of the Scripture (which is the thing this Learned Author undertook) I ask, what it is to disparage the Canon, and to weaken and diminish its Authority? And if so great a Man thus talks, 'tis no wonder that we meet with such Words as these from one of a lower Station in the Church, *By the Negligence or Design, saith he, of the Transcribers of the Bible, there are some real Repugnancies in several parts of it, It is alter'd in very many Places, and in some of the greatest Moment. There are Disagreements that are Material and Weighty, of which kind there are but too many.* It must be no longer thought strange that Revealed Religion is so struck at

at of late, when we find such Notions as these prevailing among us, when we see the Foundation of Revealed Religion; that is, the Scriptures, thus undermined.

And can we imagine that that other Author hath a better Opinion of the Writings of the New Testament, who tells us that *in all the Scriptures of the New Testament there is not to be found one Exhortation to any Christian to believe in Christ, or to act Faith on Christ.* And accordingly he adds afterwards, *Now what account can be given of this thing by those who are so zealous in their Sermons to exhort Christians to believe in Christ, and are so full of Motives to perswade them so to do?* It seems we have been in a great Error and Mistake hitherto, and all our Sermons to our Christian Auditors, to perswade them to exert Faith in our Lord Christ, have been Idle and Vain, and the more zealous we have been in this Matter, the more foolish we have been, for Christians are nowhere exhorted in the New Testament to believe in Christ. They are only unconverted *Jews* and *Gentiles* that are called upon to do this, and such were the Apostles and Disciples when our Saviour exhorted them to *believe in God, and to believe also in him.* Who sees not that this is abusing of the Scriptures?

So that is a very Loose Opinion, and derogatory to the Sacred Writings, that the *observation of the Lord's Day* hath no Foundation at all in those Writings, but is a mere Ordinance and Institution of Man: and yet this is preached and proclaimed with great assurance. A professed

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 fessed Preacher in the City tells us in plain terms that *he cannot admit the Lord's Day to be an Institution of Christ or his Apostles. But it is a Law of the Church and State that Sunday should be the set time to do God Service in.* He makes it stand upon the same foot with all other Festivals, that is, on Edicts and Canons, and Proclamations and Acts of Parliament; abundance of which he swells his Papers with, but wholly Rejects, Evades, disapproves of and renounces all Arguments which the New Testament furnishes us with for the Divine Authority of the Lord's Day. He takes a great deal of Pains to perswade the People that the contrary Doctrine is true, and he spends a great deal of time in confuting the Arguments that are made use of from the Resurrection of Christ on that day, from the Apostles meeting solemnly on that day, from the Mission of the Holy Ghost on that day, from St. *John's* expressly calling it the *Lord's Day*, &c. It is no wonder that this Day is, so neglected, that the solemn and religious keeping of it is laught at by many Persons, when it comes from the Mouth or Pen of a profess'd Divine that there is no Command or Appointment of *God* for the observing it, that the *Scripture* no where enjoyns it, that it is not set apart for the Honour and Worship of *God* by any Authority that is Divine, but is grounded only on Tradition and Custom, and Humane Injunctions. Surely, we may in part impute the Prophanation of this Day to such Doctrines as this, especially seeing it hath not (as far as I can learn) been censur'd by Prelates
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or Convocation. This Opinion (among other considerations) occasioned the *Declaration for Sports* on the Lords-Day in two Kings Reigns, but I am confident it will never have the same effect in that of our Gracious Sovereign, who hath in so many kinds and ways given us an assurance that she is an Enemy to all Prophaneness.

Thus I have, but with no small regret, expos'd some Passages in the Writings of known Preachers, which seem to me to derogate very much from the Worth and Authority of the Holy Scriptures. I could not forbear taking notice of these and the other Passages before cited out of the Writings of my Brethren, for truly I thought myself obliged in Conscience to caution the Reader against them. I sincerely protest I take no delight in enquiring into the Errors and Failings of those of our own Order, or of any others: but what I have done is purely out of a Sense of that Duty which I owe to God and to them, and to all Mankind. If I had not been thoroughly perswaded that these Passages, which I have now and before mentioned are very unsafe and dangerous, and that our Religion, our Function, and our Church are concerned in the Censure of them, I should not have attempted any such thing. But I am fully convinc'd that this way of discoursing shews what mean Thoughts some have of Christianity and the Holy Scriptures: it doth as good as tell us that a *Preacher* may deserve that Character, and yet have no skill in those Writings; or if he hath, that they are not worth

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worth making use of. This is one of the greatest Causes of Mens Errors about Sacred Matters, that they either seldom consult the Scriptures, or do it with a foolish Indulgence to their own Wit, and a confiding in their shallow Reason.

That the Church may not suffer for the future by this Miscarriage, I advise Young Students of Divinity to study the Scriptures with great Diligence, and to have Archbishop *Usher's* Excellent *Catechism* before them, which is a Book fitted for them, (and indeed is not suited, in the greatest part of it, for the Vulgar, because it is full of Divisions and Subdivisions) being an Admirable Abstract of Doctrines and Duties well comprised, and Artificially and Elaborately reduced, and all of it back'd by Scripture. It argues profound search into the Holy Writ: and a strain of Piety and Practical Godliness runs thro' it all along. I know none extant like it, and therefore I commend it to our Divines, to settle them at their Entrance into the Sacred Studies, and to shew them how to make use of the Scriptures in treating on all Heads of Theology. This must be remembered that a Preacher must *Speak as the Oracles of God*, 1 Pet. 4. 11. that is, he must deliver the things that God hath spoken in his Word, and therefore he must be intimately acquainted with it. We must preach like Scripture Orators, not like Pagan ones. Our Sermons must favour of the Divine Doctrines: our Hearers must know that we have read and studied the Bible, and that we take that for our Guide in all our Discourses.

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Thus I have dispatched the first Grand thing I propounded, namely, what ought to be the *Matter and Subject* of Pulpit Discourses. The Sum of all is this, that in our treating of the Truths and Doctrines of Religion, and in our handling the Duties required of us, and in administering of Comfort to the distressed, and in denouncing Threatnings against the Perverse and Obstinate, we must imitate that Great Apostle and Preacher, who tells us that he *kept back nothing that was profitable to his Hearers, that he shun'd not to declare to them all the counsel of God*, Acts 20. 20, 27. The Instructors of Souls are to communicate to the People the whole Will of God without Reserves, and not to preach up some Doctrines with a neglect and omission of the rest. *Let a Man account of us*, saith the Apostle, *as of the Ministers of Christ, and Stewards of the Mysteries of God*, 1 Cor. 4. 1. and then it follows in the next Verse, *It is required of Stewards*, especially the Stewards and Overseers of Souls, *that a Man be found faithful*, that they act with Sincerity and Integrity, and that they shew it in withholding no part of God's Will from the People. I do not mean that this can possibly be done at one time, or in one Sermon, but at several times, and in diverse Discourses. They must endeavour in the Course of their Ministry to preach all the Truths of the Gospel, and to conceal nothing that will be serviceable to the informing of Mens Minds, and amending their Lives. They must be Impartial in reprovng of Sin, and risting Men's Consciences, and laying before them the Dangers which attend an Unconverted State, and
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the Joy and Happiness of Regenerate Souls, in a pathetical exhorting to Goodness and Holiness, and a zealous pressing of those Arguments which are most likely to prevail on them, and to infuse into their Souls a love of Religion and Righteousness.

In brief, the Ministers of Christ must preach for that very End for which Preaching was ordained, that is, not for winning Applause, not for Ostentation of Learning or Parts, not to tickle Mens Fancies, or to gratify their vain Curiosity, not for any secular or sinister Ends, but for the Salvation of Souls. This ought to be our grand aim and design. The Roman Catholics talk much of a *Right Intention*, which they say is requisite in their Priests: and they tell us that without this all their Service is insignificant. It is true without any manner of Fiction and false Application that there ought to be a right Intention and Sincere Design in every Minister of the Gospel: and what that is I have assigned already *viz.* that he labour in the Work of the Ministry for the Salvation of Mens Immortal Souls. *Salus Populi suprema lex esto*, take it in the highest Sense and Meaning, and then it may be every Ministers Motto, The Peoples Safety and Welfare are the principal Law and Rule that he is to act by, and according to which he is to frame and shape all his publick Discourses. There may be some, in parts of a Sermon, Occasional Sallies, some useful Digressions, some Critical Remarks, wherein this Great Design is not so immediately seen, and so plainly discovered, but take the whole Discourse of a Preacher together, and then

then the main Drift and Scope of it must be that which I have mentioned. The great end we are to propound to our selves is the Everlasting Blessedness of those we preach to. In pursuit of which End it must be our endeavour to build Men up in their most Holy Faith, and to confirm and establish them in the Ways of Righteousness. But because there is some ground to fear that the greatest Numbers of those who are our Auditors, are not yet effectually called, and made living Members of the Mystical Body of Christ, therefore our Sermons should aim at the Conversion of those Hearers that are yet in their Sins. Generally a Minister's Business is to take care of those that take none for themselves. And if he takes this course, he will, by the Divine Blessing, be a happy Instrument of converting and reforming many Souls. And truly one of the greatest reasons why there is so little Conversion and Repentance, is because there is so little Preaching of that kind. We, unto whom the Publick Ministry of the Word is committed, ought to be more concerned for the Eternal Welfare of Mens Souls.

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So much for the *Matter* of Preaching ; now for the *Manner* of it ; and first by way of Preparation, Secondly, as to the Actual Executing and Discharging of the Office. The *Preparative* Rule is this, Undertake the work with an entire Dependence on the Divine Strength. Tho' Preaching be an Art, yet it is a Divine one, and therefore cannot be attained without the special Assistance of Heaven. *Isaiah*, who was to be the Evangelical Prophet, had his Tongue touched, and even fired with a Coal from the Altar, and this made him Eloquent indeed. It is not our Parts nor our Acquirements that render us successful in our Preaching (tho' these are requisite and laudable) but the Divine Power and Strength which attend us. Which is thus Symbolically represented to us in *Jer. 6. 29.* *The Bellows are burnt, the Lead is consumed of the Fire the Founder melteth in vain ; and the Silver is reprobate, because the Lord hath rejected them.* As much as to say, tho' all Means have been used by the Prophets and Preachers for the reclaiming and reforming that People, yet they continue in their Sins : all Labour and Art are lost upon them : and it must needs be so, because the Hand of the Great Workman is wanting, which is absolutely necessary for the accomplishing of the Work. For we ought to be sensible of this, that the Dispensers of the Word are but weak and mean Instruments of themselves, and the whole Efficacy of the Word is to be attributed to the Almighty Power of God. Which is thus admirably set forth by the Apostle in *1 Cor. 3. 5,* &c. *Who is Paul, and who is Apollos but ministers*

sters by whom you believe (they are not Principal Agents in the Work, but only Instruments whom God appoints to work Faith in you) *even as the Lord gave to every Man*, that is, according to the Success which he is pleased to bestow on every Man, to some more, to some less. *I have planted, Apollos watered, but God gave the increase*, it was he only that made the Means Effectual for the bringing forth the fruits of Conversion and Holiness. *So then, neither is he that planteth; any thing*, that is, he is not able of himself to produce these Effects, *neither is he that watereth, but God that giveth the increase*.

From all which it is evident that the Success of our indeavours in the Ministry is wholly owing to the Divine Blessing. If our Pains and Care, and frequent Exhortations and Reproofs be any ways prevailing, it is from God alone. Therefore a Man should never undertake the Preaching Work, but he should before it offer up a Prayer, that God would direct and assist his Thoughts, Meditations and Studies, for the Instruction and Salvation of Mens Souls. And he should beg the Heavenly Assistance not only for himself, but for his Hearers. It was St. Paul's constant Practice (as we read) to pray for his Flock: and the same is required of every Good Pastor, he must put up ardent Addresses to Heaven, that God would vouchsafe to enlighten their Minds and affect their Consciences by the preaching of the Word; that whatever wholesome Instructions he shall be enabled to deliver to them, may be faithfully retained in their Memories, and conscientiously practised in

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their Lives, and that the whole Flock may be doers of the Word, and not hearers only.

This is much neglected, and it proceeds from a false Notion of the nature of Preaching and Hearing. These are looked upon as mere Humane Means, and there is no difference made between a Sermon and a Declamation; but the Preacher goes into the Pulpit as an Orator ascends the *Rostre*. This is one Reason why Sermons are so ineffectual, why we see so small fruit of our Labours. It behoves us then to have better Apprehensions of this Matter, and to perswade our selves that Preaching and Hearing are Divine Institutions, and that the Efficacy of both depends upon a Blessing from above. Wherefore it is necessary that we solicit the Divine Favour, that with bended Knees we crave Assistance from the Almighty, and thereby derive a Blessing on our selves and those that hear us. This our Church is particularly mindful of in her *Form of Ordination*, where the Ministers are exhorted by the Bishop to discharge their Duty aright, *Howbeit, saith he, you cannot have a Mind and Will thereto of your selves: for that will and ability is given of God alone: therefore you ought, and have need to pray earnestly for his Holy Spirit.*

Now I proceed to the Rules and Measures which are to be observed in the *Actual Discharge* of this Office. I am to shew in what manner we may most effectually address our selves to our Auditors. Accordingly I will insist on these following Heads: Our Preaching must be
 1. With all Tenderness of Affection. 2. With a becoming Boldness, Courage and Zeal. 3. With
 all

all Seriousness and Gravity. 4. With the use of Humane Learning. 5. With Frequency and Constancy. 6. With Discretion and Prudence. 7. With a great care to Live according to what we preach.

I. The first Rule is this, Preach with all tenderness of Affection, with the most sensible Love and Compassion to the Souls of Men. For all Men have had this Sense and Apprehension that Good Will and Hearty Affection are requisite in that Speaker who would prevail with his Hearers, be they of what Condition and Rank soever. When *Homer* brings in his Prince or Commander speaking, he is said to do it * *εὐπορεῶν*, that is, *ingratiating himself* with those he spoke to, insinuating into their Affections, namely, by shewing first his Affection to them, and expressing it in kind and obliging Terms. Thus the Great Commanders of old by their loving Compellations and Carriage † won the Hearts of their Soldiers, and by that means brought them to their Duty. We are told by one of the Wisest Heads among the Antients that || Good Will and Benevolence are absolutely requisite in an *Orator*, in order to his being able to Perswade. If he hath not this, among other Qualities, he can do little or nothing in his Art. The defect of this one thing will render all his Addresses unsuccessful.

* *Ὅσον εὐπορεῶν ἀποφασίζοι καὶ μετισταίρει.* Il. 2. v. 78.

† *Comitate & blandis alloquiis officia provocarunt.*

|| *Εὐνοία.* Aristot. Rhet. lib. 2.

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The same is true of the Sacred Oratour, his Discourses will avail but little, unless his Auditors be assured that he bears a Good Will to them, and hath a Compassion to their Souls, and is really desirous of doing them good. If they once be convinced of this, the Point is gained. If they see that the Preacher doth heartily tender their Good and Welfare, and hath Designs of Love to them, he may do what he will with them. * If they like their Physitian, the Cure is half wrought already: he may manage them as he pleases, and bring them to what he hath a mind to, for People love to be in the Hands of those that love them.

Wherefore we must secure this in the first place, we must convince our Auditors that we have a fervent Love and Zeal towards them, and that we most heartily aim at the Salvation of their Souls. That was an overpassionate Wish of *Moses*, and shew'd his Charity almost to a fault, that his Name might be blotted out of the Book of Life, rather than the Sins of his People should not be forgiven, *Deut.* 32. 32. But we are taught thence to be very Intense and Zealous in our Affection towards those who are our Charge in the Ministry: we must with great Ardour and Fervency pursue their Welfare and Happiness. The High Priest carried the Names of the Twelve Tribes on his Breast: a Minister of the Gospel must have the People on his Heart. He ought to shew his Love to

* Nihil magi agris prodest quam ab eo curari, à quo volunt. Sen. Controv. lib. 4.

Christ,

Christ, and at the sametime his Love and Compassion to Souls, by taking Care not only of the *Sheep* but the *Lambs*, according to Christ's Admonition to *Peter*, *John* 21. 15, 16. He must have a special regard to the *Weak*, and *not despise the Day of small Things*, but encourage the first beginnings of Grace and Holiness. Towards all likewise, of what Degree or Attainments soever, he must express a tender Love, and study to make them sensible that they have his Heart and Affections.

We have a great and noble Precedent for this, *Mat. 9. 36.* *When Christ saw much People, who had been his Hearers, and had lately fetched a compass by Land to come and hear him again, he was moved with compassion towards them, because they fainted, being tired with travelling up and down to seek Instruction, and because they were scattered abroad as sheep having no Shepherd, being destitute of skilful and faithful Pastors: and therefore (as it follows in the parallel Place in St. Mark ch. 6. v. 34.) he began to teach them many things, he preach'd to them upon divers important Subjects.* This was the effect of his *Compassion*, and 'tis not to be doubted that that was to be plainly seen and felt thro' his whole Discourse to that People. And we read that in the close of it he made his Auditors his Guests, and shew'd his Kindness and Love to their Bodies, as well as their Souls. Which is worthy of the Imitation of the Pastors of the Church, and the Dispensers of God's Word: they should according to their ability help and relieve the Necessitous, and by friendly and charitable deportment

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oblige all that they have to do with. But their Compassion to Souls is that which they are chiefly to signalize themselves by, and herein they have the most illustrious Example of our Lord again. He lamented and laid it to Heart that the unbelieving and impenitent would refuse the Offers of his Kindness. *They will not come unto me that they may have Life*, they obstinately reject the tenders of Salvation. But *O that they had known in this their day the things that belong to their peace!* And again, *How often would I have gathered them together as a hen gathers her chickens under her wings, but they would not.* The consideration of which strong Folly and Softness drew Tears from our Saviour's Eyes; he wept over *Jerusalem*, when he saw their gross obstinacy, being willing as it were by those shows of Love and Humanity to soften their hard Hearts, and to extort from them Tears of Remorse and Repentance.

Next, let us see how the Great Apostle trod in the Steps of his Master, and how affectionately he behav'd himself towards those that were his Charge. First, I will take notice of the Rules and Injunctions which he gives, and then of his Example and Practice. The Injunctions which he lays on the Preachers of the Gospel, and which amply discover his great Compassion, are such as these, *If any Man be overtaken with a Fault, ye who are Spiritual* (and this Epithet belongs chiefly to the Preachers of the Gospel) *restore such a one in the Spirit of Meekness*, Gal. 6. 1. Set him in joint again (as the Greek Word which we render to

restore doth properly import, for it is borrowed from that part of the Surgeon's Art) and this must be done with a Gentle Hand. *The Servant of the Lord*, (that is a Gospel Minister) must not strive, but be gentle unto all Men, apt to teach, patient, in meekness instructing those that oppose themselves, as well as the truth and the ways of God, 2 Tim. 2. 24, 25. Teaching here is joined with Meekness, Gentleness, Patience. There must be no exasperating of Persons, no Wounds made but upon Mens Consciences; and that must be done by laying open their Sins with all Faithfulness, and by an impartial reproofing of Vice, but with all Tenderness and Christian Affection. *Preach the Word, and exhort with all long-suffering*, 2 Tim. 4. 2. that is, bearing with Mens peevishness and stubbornness, and therein discovering your Love and pastoral Affection. This is the Temper which is required of every Minister of the Gospel, and without which he will find but small success in his Undertakings.

And the Apostle backs these Doctrines with his own Example, *I could wish that my self were accursed from Christ, for my Brethren my Kinsmen according to the Flesh*, Rom. 9. 3. So great and overflowing was his Love to them, that he expresses it in this Hyperbolical manner. In another place his Language is this, *Brethren, my hearts desire and prayer to God for Israel is, that they may be saved*, Rom. 10. 1. Our Translation is too low, for according to the Greek the Apostle expresses it thus that it is * the Plea-

* Εὐδοκία τῆς ἡμῶν καρδίας.

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sure or delight of his Heart to promote the Salvation of his Brethren. He was not satisfied with any thing so much as this, for the utmost Pleasure and Joy of a faithful Pastor is to be employed in this Work. *O ye Corinthians, our Mouth is open unto you, our Heart is enlarged,* 2 Cor. 6. 11. Whilst my Mouth is open in Preaching to you, my Heart is enlarged in Compassion towards you. *I will very gladly spend, and be spent for you, tho' the more abundantly I love you, the less I be loved,* 2 Cor. 12. 15. With how Pious a *Suada* doth he insinuate into the *Philippians*, *Therefore, my brethren, dearly beloved, and longed for, my Joy and Crown, so stand fast in the Lord, my dearly beloved,* Phil. 4. 1, 2. What Compellations could St. Paul have used, which might speak him more a Christian and an Orator? *We were Gentle among you, even as a Nurse cherisheth her Children: so being Affectionately desirous of you, we were willing to have imparted unto you not only the Gospel of God only, but also our own Souls, because ye were dear unto us,* 1 Thes. 2. 7, 8. *We exhorted, and comforted, and charged every one of you, as a Father doth his Children,* v. 11.

And there are many other Instances of this Apostle's sweet and gentle Language, and mild and loving Behaviour towards those who were committed to his charge: but I will only add those Endearing Words in his Epistle to *Philemon*, one of his Flock, *Tho' I might be much bold in Christ to enjoin thee that which is convenient, yet for Loves sake I rather beseech thee,* v. 8, 9. I go not to the utmost of my Commission, which authorizes me to Command,

but

but I rather choose to Intreat. All the Ministers of Christ are obliged to follow this Example, to be kind and courteous in their Address to the People, to mingle their Injunctions with soft Intreaties and Beseechings, for these become the Mouths of those that are Instructors and Guides of Souls. The Primitive Fathers and Bishops of the Church may likewise be a Pattern to us in this. *Beloved and Dear Brethren*, and such like Obliging Compellations (which are now laid aside generally) were used by those famous Preachers *Athanasius*, *Cyril of Jerusalem*, *Hilary*, *Ambrose*, *Basil*, *Gregory Nazianzen*, *Augustine*, *Chrysostom*: especially the last of these was wont to be very Obliging to his Auditors; there is scarce one Homily wherein he doth not make Court to them, and use some very Affectionate Words to them.

And there is Good Reason for this, if we consider that it is most suitable first to the Persons that speak; secondly, to those that are spoken to. This kind and affectionate way of Address is, I say, agreeable to the Persons that speak. The Spirit which becomes a Clergyman and a Preacher is that of Meekness and Compassion, Gentleness and Love. There was no *Iron* in any of the Stuff or Utensils of the *Sanctuary*. Hard and Inflexible Spirits are not fit for the Service of the Church. No Tithes are paid to Ministers of Creatures that are *fera natura*; and no Language or Actions should proceed from them that are of that sort. They are to have nothing of Gall and Bitterness in them, but must be wholly composed of Sweetness and Innocence. It is said of *Menelaus*
(2 Macc.

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(2 Macc. 4. 25.) that *he was unworthy of the Priesthood, because he had the Fury of a Cruel Tyrant, and the rage of a Savage Beast.* Much more should an Evangelical Priest be free from such a scandalous Imputation, and have no tincture of Cruelty and Inhumanity in his Breast. It was a bitter upbraiding of the *Priest* and the *Levite*, in the Parable, that they passed by the wounded Traveller, and being void of all Pity and Charity, took no care of him, but left him to be bound up by a Stranger. According to the *Cannon Law* Clergymen have no right of Judicature in Capital Cases: this forbids them to sit Judges in Causes of Life and Death. And our *own Laws* permit them not to give Sentence of Death against Offenders, or to be present when the Sentence is to pass on them. Which shews that *Compassion* and *Tenderness* should never be banished from those of the Sacred Function. Clergymen are to be Merciful and Tender-hearted. Especially those that are professed Instructors and Guardians of Mens Souls ought to be such, and they should strive to win upon the Flock by a mild and loving Behaviour. It doth not become them to appear as the *Dervi* of *Persia*, that is, the Preachers of that Country, who we are told, carry a great Club in their Hands whenever they go about their Office of teaching the People. All Roughness and Surlinefs must be far from them. They are to be perfect Strangers to whatever is boistrous, and cross and ill natured. But on the contrary, they are to be entire Masters of all the Principles of Love and Good Will, and

and they are to give continual Demonstrations of it in their Words and Behaviour.

Particularly, it will be very kind and obliging if sometimes the Preacher, when he is either upon the Doctrinal or Practical part, hints to his Hearers that if there be any other Particular Heads relating to the Subject he is speaking of, wherein they desire to be Informed or Directed, he expects and desires that they will acquaint him with them. So when he takes upon him the Consolatory part, it will be very acceptable to his Flock to let them know that if there be any particular Afflictions and Grievances which they desire should be treated of, as the Loss of Friends, Kindred and Relations, Sickness, Poverty, Disgrace, Old Age, Blindness, want of Children, or (which is worse) Wicked and Undutiful ones, or any other sort of Calamities whatever, bodily or spiritual, under which they labour, and would have some Relief, he requests them to impart their particular State to him, that he may accordingly shape his Discourses, and help them in their time of Need. Again, It will be kindly taken if the Preacher sometimes tells his Hearers that, if they have any Scruples and Objections to be answered, or any Difficult Places of Scripture to be resolved, relating to the Subject he is discoursing of, he shall be willing to give them Satisfaction about them, if they will be pleased to communicate them to him by Writing or otherwise. So likewise he will give Proof of his Willingness to oblige his Flock by taking notice of and acknowledging that kind reception which his Discourses have found among them

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them at any time, and by thanking them for their constant Attendance upon, and their diligent Attention to his Ministry. And,

The very *Reproofs* of a Preacher should favour of Love and Pity, even whilst he uses the greatest severity with his People, he must do it with an allay of * Sweetness and Affection: as Physicians prescribe their Patients Bitter Pills, but order them to be lapt up in Gold, or taken in some pleasant Vehicle. A Minister of God's Word must thoroughly study and practice this Art, and so speak to the People on all Occasions, that they may see he doth all out of Love to them. This is suitable to his Character, that is, to the Character of him who is to shew Men the Way to Heaven, and in order to that is to have a Passionate Love for their Souls, and to lay their Salvation to Heart. Such a one, as Mr. Herbert hath described him, *dips and seasons all his Words and Sentences in his Heart, before they come into his Mouth, truly affecting and cordially expressing all that he saith, so that the Auditors may plainly perceive that every Word is Heart-deep.*

Secondly, This manner of Address is most suitable to the Persons that are spoken to: that is, it is the best, if not the only way, to deal

* *Circumliniatur modò poculum cœlestis sapientiz melle, ut possint ab imprudentibus amara remedia sine offensione potari; dum illiciens prima dulcedo acerbitem saporis asperi sub prætextu suavitatis occultet. Bæstant. Lib. 5. de Justitiâ. cap. 6.*

with

with rational Creatures. For it belongs to Brutes, creatures devoid of Reason, to be compelled, and harshly handled: but Mans Nature is gentle, mild, and tractable; he is free and ingenuous, and loves to do what he doth by Perswasion, by fair and courteous Conviction. He stands out against the Batteries of Rigid Commands and Severe Menaces, and flies back from every thing that is Compulsive. But he is mollified by a gentle Discourse, and made pliable by kind Applications. For this Reason the Ministers of the Gospel ought to be very Indearing and Affectionate, and to deport themselves with Love and Meekness: for in doing thus, they apply themselves most suitably to Rational Men, who are to be led, not driven; who follow the conduct of Reason rather than of Force. Observe how Christianity was at first promoted: it prevailed not by Force of Arms, by Blood and Slaughter, but wone upon the World by fair Means, by the Reasonableness of its Excellent Doctrine, and by Rational Convictions and Perswasions. It is therefore very Unchristian to force so Mild an Institution upon any Men by no other Arguments than Violence and Cruelty. They were such sharp Severities as these that the greedy *Spaniard* was sharply guilty of, when he thought to have fired the poor *Americans* out of their Houses and Heathenism at once. The one he effected, the other he could not, for tho' these poor Creatures left their Habitations, yet the generality of them still retained their Pagan Principles. For they understood well enough, that whilst the covetous *Spaniard* pretended he came

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only to convert them to the True Religion, his Design was to get their Gold. This is an odd Specimen of Religion, to kill and murder Mens Bodies, to save their Souls. But Religion is to be propagated by Reason and Fair Means, for Men, who are the Subjects of it, are capable of Discourse, and are to serve God their Maker with Choice and Freedom. *The Weapons of our Welfare are not Carnal, but yet mighty thro' God to the pulling down of strong holds.*

We Ministers must make use of these Spiritual Weapons, and hereby we may happily reclaim those who, it is probable, would be wrought upon by no other. For many poor innocent Souls are led into Error, not out of perverseness, but Simplicity and Ignorance, or Inadvertency. Now, these are not to be Scared out of their Erroneous Ways, but they must be candidly and fairly dealt with, they are to be told of their mistakes with all Love and Gentleness : and a Minister may sooner *beseech*, than *affright* them out of their misprisions. Calmness and Mildness will prevail on them more than Austerity, as the Wise Man hath long since observed, *A soft answer turneth away Wrath, but grievous Words stir up Anger*, Prov. 15. 1. This is certain that he who takes upon him the publick Instruction of others must not himself be Rigorous and Imperious, but very tender and compassionate, and must endeavour by mild and gentle Insinuations to prevail on those he deals with.

And

And truly this Method is like to be most efficacious and successful, and to work even upon the most Obdurate and Obstinate, even those who approach to the nature of Insensible Stones or ungovernable Brutes. Which it is probable is the Moral of *Amphion's* drawing Stones after him with his Music, for building the Walls of *Thebes*; and of *Orpheus's* taming Wild Beasts, and making them dance after his Harp. The plain meaning is that they had the skill to win upon the most Refractory, and by their affectionate insinuations to soften and cultivate their Salvage Manners. This Excellent Art is to be put in practice by all those that are employed in the Sacred Function of the Ministry, that thereby they may gain upon froward and stubborn Tempers, and bring them to the reverence and love of the Truth by fair and mild Persuatives, that they may be able to supple the stiffest Natures, and that they may powerfully influence upon all, when they see their great Compassion and Affection that they shew to the Souls of Men. And here it is proper to add that this excellent Temper and Disposition of the Preacher will be usefully discovered in shewing himself a Man of Peace. He must endeavour to restore Men to the Calmness and Moderation of the Gospel Spirit. He must be so far from fostering Divisions and Contentions, that he must make it part of his Work to qualify and cool the Heats which he takes notice of among the Professors of Christianity. He must strive to allay and pacify their distemper'd Minds: he must study the happy Uniting of divided Protestants. In brief, his Discourses should manifest to the World

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world that he is a Reconciler and Peacemaker for this is ever inseparable from that Spirit of Love and Compassion which he ought to bear to the Souls of Men. This then is that which I urge, that a Minister of the Gospel should be very careful to work upon his Auditors to a good Opinion and Esteem of him by his Compassionate and Kind Applications to them, by such a fair and loving opening of himself to them, that they may plainly be convinc'd that his Main Design is to save their Souls, and to secure their Eternal Welfare. If he can bring them to this, he can say nothing but it will gain their Compliance: for they are the strongest Arguments that are drawn from Loves Topicks. This therefore I make the Key to the whole Work of a Preacher, this is the Door by which he enters into the Hearts of his Hearers, and takes full possession of them. This then may be justly reckon'd as the first Accomplishment of the Pulpit.

II. Preach with a becoming Boldness and Courage, with Earnestness and Zeal. I say a *becoming boldness*, for there is a Boldness in some which is very unseemly, and no ways suitable to their Office. Forehead and Mouth are their greatest Talents: Confidence and Talk make up their want of Learning and Worth, and serve them instead of all other Gifts. But such should know that there is a Modesty and Fear that becomes the Pulpit. A Minister should discharge his Office of Preaching with a profound dread of him who sets him on work, and with an awe of his Duty. It is observed
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by *Seneca* that as the * Greatest Warriors and Captains, when they are going to fight, shake and tremble, so the best Oratours are seized with the same Passion when they are to speak to the People. *Pericles* (as *Plutarch* tells us in his Life) began his Orations always very bathfully and timerously. And *Tully*, the Father of Roman Eloquence, began his with trembling and sobbing: and *Quintilian* commends him for it. The like is not unseemly in the Christian Orator, and we have known some of the most Eminent Preachers who ascended the Pulpit with some terrour upon them. *Luther* saith of himself that he did so, even when he was Antient, and well versed in that Exercise. Our Bishop *Pearson* used to sweat and grow pale at the Entrance of his Preaching. And certainly the consideration of the tremendous charge which a Minister of Christ undertakes, is sufficient to possess his Mind with fear.

But notwithstanding this, there is a Confidence, there is an Audacity which is requisite in every Preacher of the Gospel, and there is a Fearfulness that is to be blamed. The Priesthood was at first the reward of a singular Courage: one of the Twelve Tribes was therefore chosen out to minister before God, because a Member of it was Zealous and Courageous above all the rest, and slew the Worshippers of the Golden Calf. All the Sons of *Levi* and

* Fortissimus plerumq; vir, dum armatur, expalluit. Et Oratori Eloquentissimo, dum ad dicendum componetur, summa riguerunt. De ira l. 2. c. 3.

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Children of the Prophets should gather hence that their Office requires great Boldness, Zeal, and Vigour. When *Jeremiah* was sent to Prophecie against the People of *Judah*, his Commission ran thus, *whatsoever I command thee, thou shalt speak: be not affraid of their Faces. Arise and speak unto them all that I command thee: be not dismayed at their Faces. For behold, I have made thee a fenced City, and an iron Pillar, and brasen Walls against the whole Land, against the Kings, and Princes, against the Priest and the People,* Jer. i. 7, 8, 17, 18. That is, I have set thee up to declare my Will to all Ranks of Persons, and that with impregnable Courage and Manfulness, for these are signified by *Iron Pillars* and *Brazen Walls*. God gave *Ezekiel* a Fore head to outface the Wickedness of *Israel*, Chap. 3. v. 8, 9. *Behold, I have made thy Face strong against their Faces, and thy Forehead strong against their Foreheads. As an Adamant, harder than Flint have I made thy forehead: fear them not, neither be dismayed tho' they be a rebellious House.* A Preacher must deliver his Message, and not fear the Faces of Men.

Of this *St. Paul* is an eminent Instance, as indeed of all the Excellent Qualifications of a Preacher, *Bonds and Afflictions abide me, saith he, but none of these things move me, neither count I my life dear unto my self, so that I may finish the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God,* Acts 20. 23, 24. And many other Passages of his Life tell the World how he was fired with Zeal for God, and the fulfilling his
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Ministerial Work. *God hath not given us, us Ministers of the Gospel, the Spirit of Fear, so as to be afraid of Men, but of Power, that is, Christian Courage and Boldness, 2 Tim. 1. 6.* This was uppermost in his Thoughts, this was foremost in his Intentions and Endeavours, that he might preach the Gospel, in the midst of all Difficulties and Oppositions. Accordingly he enjoyns his Charge to pray for him, *that utterance may be given unto him, that he might open his Mouth boldly, to make known the mystery of the Gospel, Eph. 6. 19.* And again, *v. 20. that I may speak boldly, as I ought to speak.* This repetition of the same thing shews the Importance of it. It is a matter of very Great Moment that the Ministers of Gods Word be not fearful and cowardly, not cold and unconcerned, but that they deliver their message with Courage and Resolution, with great Earnestness and Zeal, with Life and Spirit.

And who sees not the Necessity of this? for a Preacher is one that must have the Gift of Persuading, and this he must do by raising the Passions of his Hearers. It was rightly said by an Eloquent and Thoughtful Divine. * *To form to ones self Religion destitute of Passion, is little better than to content ones self with one that is lazy, lukewarm, and lifeless.* Again, *Religion ought to be animated by Holy Passions, and the more frequent and natural these grow, the more perfect are we; that being the most excellent Frame of Spirit when we are most sensibly Af-*

* *Dr. Lucas, Of Religious Perfection.*

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fected with Divine Truths. On which account there is a necessity of exciting in our Auditors those Affections which are requisite for the implanting of Religion in them, and the confirming them in it, as a *Hearty Sorrow* for whatever hath been done amiss, a *Joy* and *Exultation* in doing good, a *Fear* of the Divine Judgments both in this World and in the next, a *Hope* in the Mercy of God both here and hereafter, *Anger* and *Indignation* against what is sinful and displeasing to God, a *Love* of him and all that is Good and Holy, a *Hatred* of every Vice, and a *Zeal* for Gods Glory and the Good of Mens Souls. Our business then is to persuade and move our Hearers. Here we must use our utmost Art and Skill, for if we compass this, the main Design of Preaching is accomplished. The Persuasive and Moving part is the Life and Soul of this Work, and without which it is a mere Carcase. Now, it is certain that this can never be arrived at, unless we have * *Passions* first moved in our own breasts, for *Passions* are the best Oratours. Then we shall make powerful and effectual Sallies upon Men, and rouse the stupid World when we appear with a Pathetick Air, and shew our selves lively, vigorous and earnest in the Ministerial Employment.

Those that will approve themselves to be such, must discover it by the *Elevation of their*

* Neq; enim fieri potest ut doleat is qui audit, ut oderit, ut pertimescat aliquid, ut ad flerum misericordiamq; educatur nisi omnes hi motus in ipso Oratore impressi atq; inusti videbuntur. Cic. de Orat. l. 2.

Voices, and the sitting Gesture of their Bodies. First, the Ministerial Courage and Vigour will shew themselves in an elevated and moving Voice. *Solomon* tells us that *the Words of the Wise are like Nails, fastned by the Masters of Assemblies*; Eccl. 12. 11. And it is certain, that they cannot be driven in without some Noise and Vehemency. What the Prophet *Jeremy* was bid to do, will become a Gospel Preacher: he will find it necessary to *cry aloud, and lift up his Voice like a Trumpet*. And indeed, if he be defective here, he doth not answer his Name and his Office, which the New Testament expresses by * Words that denote Vehemency of speaking. The Greek Word for *preaching* signifies in its more general acception to *publish* and *declare openly*, as in *Mat. 10. 27.* where *preaching upon the house-tops* is proclaiming of a thing in the most publick and open manner, and is opposed to *telling in darkness, or in the Ear*, that is, in private between one another. So the Man that was healed of his Leprosy (tho' he was bid to *say nothing to any Man, yet*) *published it much*, Mark 1. 45. where there is the same word in the *Greek*. And accordingly, *Preaching* of the Gospel, in the proper denotation of the Word, is an audible and open *Publishing* and *Declaring* Gods will to Mankind. Sermons are a Publick Proclaiming of the Doctrines of Christianity.

But the Word *κηρύσσειν* doth not only in general denote the Publishing of a thing, but more

* *κηρύξαι* & *κηρύσσειν*,

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particularly it signifies to act the part of a Publick Crier. For κήρυξ was he that called the People together, on Publick Business, in the Cities of Greece, and made Proclamations in the Markets and all publick Places with a loud Voice. Whence we may yet further gather how a Preacher of the Gospel is to discharge his Office, to wit, Openly, Boldly, Freely, and so as to be heard by all. Thence is a Saxon Manuscript quoted by *Hofman* (in the Word *Bedellus*) Bishops are said to be Gods Bedels, for κήρυξ is by the Saxons rendred *bydel* or *bedel*, that is, a Crier or Proclaimer. Their Employment is to proclaim and publish God's will in the hearing of the People. And those Ministers who affect to speak with a low Voice, do not properly *Preach*, but Whisper and Mutter. *John* Baptists preaching is deservedly called *Crying*, Mat. 3. 3. *John* 1. 23. because he delivered his Message with some force and earnestness. And tho' it is said of our Saviour that *he shall not cry, nor cause his Voice to be heard in the Streets*, Isa. 42. 2. yet this is meant only concerning his peaceable and humble Temper, and not concerning his Preaching, for we read expressly that in the executing of his Office of Preaching *he stood, and cried, saying, &c.* *Joh.* 7. 37. and in other places we are told that he was very earnest and vehement in delivering his Doctrines. He read no cold and chil Lectures to his Disciples, but *their Hearts burnt within them*, when he was pleased to hold Discourse with them. Which proceeded from that Warmth and Vigour which accompanied his Words. The Apostles, as we find from what is recorded of them, were very Warm

Warm Speakers, and discovered great Life and Energy in their Sermons; especially *James* and *John* were very Stirring and Moving Preachers, and thence were stiled Boanerges, *the Sons of Thunder*, Mark 3. 17. Which was a way of speaking not unknown to the *Gentiles*, for *Petrick*, as *Plutarch* tells us in his Life, was called *Olympius, the Thunderer*, because he was extraordinarily skilled in the art of Speaking, and thundred and lightened in his Harangues to the People. This is an Accomplishment of the Ministers of the Gospel, they preach so that their Auditors may feel, as well as hear them. Their Pronuntiation is not careless, frigid and languid, but lively, fervent and powerful: for they know (as Mr *Herbert* saith) that *they procure Attention by Earnestness of Speech; it being natural to Men to think that where is much Earnestness, there is somewhat worth bearing.*

A Fitting and Comely Gesture is also the Companion of this Earnestness. The more general Posture used in Preaching in our Saviour's time was *Sitting*. *The Scribes and Pharisees sit in Moses's Seat*, Mat. 23. 2. And our Saviour himself was pleased to conform to this usage. But the Antient Posture was *Standing*, as we may gather from *Neh. 8. 4. Ezz. 2. 8. Neh. 9. 3. 4.* And our Lord Christ sometimes used it, *John 7. 37.* and so did the Apostles, *Acts 1. 15. 17. 21, 22, 40.* Wherein they were followed by the Antient *Fathers* of the Church, as appears from several Passages in their Writings, more particularly in *St. Chrysostom's 16th Homily to the People of Antioch*, and in his 32 on *Matthew*, and in *St. Augustin's Discourses*

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on 32 and 147th *Psalms*, and in his 19th *Traet* on *St. John*. Tho' 'tis not to be denied that they sometimes *sat* when they preached to the People, as is evident from other Passages in the Sermons of the same Fathers. And from *Origen*, *Gregory Nyssen*, and some others we may gather that they used this Posture: but it was occasioned by Weakness or Old Age. And therefore you will find *St. Augustine* in his 49th Sermon excusing himself to his Auditors that he *sate*, whilst they stood. This is manifest that the most Usual Posture which Preachers accustomed themselves to was Standing: And there is Reason for it, because this, rather than any other, shews the Concernedness of the Speaker, and is most convenient and proper not only for *elevating his Voice*, but for the *moving of his Body*.

And truly this latter (which is the thing I'm now to mention) is very necessary. A Main requisite in an Oratour was thought by one of the Eminentest Men of that Faculty to be *Action*; and I do not see how it can be wanting in a Preacher, who is the Choicest of Oratours. Some Action at least should appear in him, some decent Carriage, some Grace in Delivery, for this is a proper Means of affecting the Minds of Men. I could never approve of those Pulpit-Men who stand Moveless in that place, as if they were tyed to the *Stake*; a Sign that Preaching is a *Martyrdom* to them. Not that I would have a Man to be moved and almost transported on every thing he delivers, as is the manner of some. They are alike Warm on all Subjects, and they are vehement when there is no Occasion

tion for it. This is a great Fault, and calls for amendment. For the moving of the Hands and Eyes; and the earnestness in pronouncing must be according to the Matter treated of, and therefore they are not to be exerted always, but only at fit Seasons. If a Preacher doth otherwise, his Action, tho' never so graceful in it self, becomes useless, and loses its Power and Vertue. Especially, to be Warm and Violent about an Indifferent thing, is ridiculous: and we must ever remember to reserve our Heat and Passion for the Weighty and Tremendous Matters of the Gospel. For these merit our utmost Warmth and Affection, and our Greatest Concernedness and Zeal.

And now, to make this Direction more plain, I will suggest what *Particular* Proofs a Preacher must give of his Boldness and Courage, of his Zeal and Vehemency and fervour of Spirit. I will at present instance in those which have respect only to the Two first Parts of a Preachers Office before mentioned, to wit, To instruct Men in the Truth, and to Reform their Vitious Lives: and accordingly he must display his Boldness and Courage in a Sharp and severe confuting of *Error*, and in as sharp and severe a Correction of *Sin* and *Vice*. First, he must with undaunted Courage appear against Error, and in defence of Truth. For this is certain that if a Man hath keen Resentments of those Erroneous Doctrines which he undertakes to refute, he will discover them in the keenness of his Expressions, and in his Earnest Attempts to suppress them. Yea, he will think that it is a just Reward to those who expose and ridicule our

our Holy Religion, that they be treated with Contempt and Severity. Nor is this repugnant to that *Mildness* and *Gentleness* which I commended before. A Man may be of a placid Spirit, and yet use this free way of Discourse. He may be undisturbed in his Mind, and unruffled in his Thoughts, whilst he roughly treats the Enemies of Religion. A Spirit of meekness is not inconsistent with a warm and earnest Attacking the Adversaries of Truth. Here is no breach of Charity as is pretended, yea, it is Charity and Compassion to treat them thus. But the contrary is doing them a great Unkindness, besides that it is an Argument of Timorous Sneaking, and Fond Compliance. And here this Caution we must take with us, that we be not *Partial* in our Zeal for the Truth. This is easily discernable in some Writers and Preachers, whom I forbear to mention at present. But all that I will say is this, that Partiality is a great Fault in a Preacher, who ought to overlook no Truth, but to treat of Matters according to their Merit, and not to be favourable to one side. His Concern for Truth ought to be Impartial: and laying aside undue Fervors, he must be zealous in reprovng of all Erroneous Doctrines: and his mild and gentle Temper must not betray him to the countenancing of any false Principles in Religion.

Let us look into the Writings of the *Apostles*, and see what was the Behaviour of those Holy Preachers. What can be more harsh and severe than St. Paul's reprovng the *Galatians* Apostacy from the Truth, in that passionate Exclamation, *O foolish Galatians, who hath bewitched you,*

you, that ye should not obey the Truth! Gal. 3. 1. He charges them not only with Folly, but Fascination. And in another place he imputes to them the introducing of another *Gospel*, and thunders against them with an *Anathema*, 1 Chap. 8, 9. And he thinks not fit to bestow any better Titles and Language on False Teachers than such as these, *Seducers, Deceivers, unruly and vain talkers, whose Mouths ought to be stopped, proud, vain, conceited, boasters, men of corrupt minds, subverters of the Faith, grievous wolves, dogs, &c.* These with many other Expressions not only in St. Paul's Epistles, but in those of St. Peter, and St. Jude, shew us how bold and courageous those Evangelical Preachers were in checking of Error. They were not mealy Mouth'd (as we say) they did not study soft Words and gentle Terms, when they were to rebuke and chastise the Corrupters of the Christian Faith.

And this was the practice of those Holy Men who succeeded the Apostles. They shewed how earnestly they were to contend for the Faith once delivered to the Saints by their zealous opposing of those Impostors who made it their Business to pervert it. Πᾶς φυλακτικός, ἀνιστατικός, saith the Philosopher: he that would keep any thing safe, must make Resistance against the invaders that would force it from him. So must it be in our guarding this unvaluable Treasure, which was committed to the Custody of the Saints. We must with great vigour and earnestness make opposition to the false Doctrines and Heresies which Seducers are continually endeavouring to bring into the Church. And
herein

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herein we have the Antient Christian Fathers and Doctors for our Pattern, as *Tertullian*, in his Books against *Marcion*, to his *Prescriptions against Heresies*, in his Writings against *Praxeas*, *Hermogenes*, and the *Valentinians*, in his *Scorpiacum* against the *Gnosticks*; *Eusebius* against *Marcellus*; *Athanasius* and *Hilary* against the *Arians*; *Victorinus* against the *Manichees*, as well as against *Arius*; *Optatus* against the *Donatists*; *Basil* and *Gregory Nyssen* against *Eunomius*; *Gregory Nazianzen* against the *Arians*; *St. Augustine* against the *Manichees*, the *Novatians*, the *Pelagians*, the *Donatists*; *St. Jerome* against the *Arians*, and against the *Origenists*; *Theodoret* against the Heretical Fables; *Irenaeus* and *Epiphanius* against all Heresies; and lastly, the Learned Patriarch of *Constantinople*, *Photius*, in his *Bibliothec*, where with great Freedom he censures the Writings of those Persons he undertakes to mention. He is very severe against Hereticks, and all wise Men praise him for it.

We may know then how to judge of those Men in this Age who vote a free and impartial Checking of Errors in Religion to be *Fierceness* and *Bigotry*, but the contrary they deem to be *Candor* and *Moderation*, *Peaceableness* and *Prudence*, and *Christian Charity*: and under such fair and plausible Pretexts as these they hazard the greatest Truths of the Christian Religion. But these Men are to be told with a plain freedom that *Moderation* is to be used about indifferent or meaner Matters, not those that are Necessary and Indispensable, as the Fundamental Verities of Religion are. They are to know that

that *Peaceableness* is no Vertue when it is an Enemy to truth. They are to remember that *Prudence* and *Charity* destitute of this, cease to be Christian Graces. In short, those that have a design to impose Errors upon the World, do but flatter and deceive themselves, when they give to themselves, or suffer to be given to them the Titles of *Moderate*, *Peaceable*, *Prudent*, *Charitable*.

But some pretend that it is a *Genteel Quality* to use none but soft Words, and therefore tho' there be never so many Pernicious and Impious Opinions abroad, we must not be keen in our reflecting upon them, yea we must be very obliging and gracious to the Authors of them. But in my Judgment this is no other than a *Genteel* and *Modish* betraying of the Truth. For these Men by a nice deference which they pay to the Authors, give a Reputation to the Opinions themselves, and so out of *Courtesy* they shew themselves false to *Religion*. To prove themselves *Gentlemen*, they will not be *Christians*.

Having blown away their vain Pretences, I will now assign the True Reasons of their acting; and they are *Indifferency* and *Cowardice*. The former is very evident, for we cannot but conclude them to be of an indifferent Spirit as to Religion, when we see that they are not concerned for the vindicating of it. Religion is aspersed, Christianity is defamed, and the most important Articles of it blasphemed; and yet these Men think it not advisable to make any Vigorous Opposition in the Case. But that they may not be thought to be *Bigots*, they shew themselves *Neuters*. The bottom of this is *Indifferency* :

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differency : they think that Truth is not worth the striving for, and they think that all Error is inoffensive : which is as much as to say, It is no Error. Again, *Cowardize* is another spring of this disorder that I am speaking of. A sneaking, base and timorous Spirit hath possessed Mens Minds, even of too many of those that ascend the Pulpit : and this makes them so unconcerned for the Great Articles of Christianity. If they may be said to speak, they do it by Signs and Dumb Shews, as is the Fashion in the *Grand Signior's* Court, but they dare not plainly and openly tell their Minds. They are afraid to encounter the Adversary, because some great ones are of his side, and they choose to quit the best Cause rather than they will provoke these by defending it. By this means several Important Truths have been lost in this Age : Preachers have winked at the Opposers of them, and have not had Courage enough to make head against them. They tamely suffer those Privateers to molest our Coasts, and will not appear upon their Decks, and discharge so much as their small Shot against them. They have the Holy Scripture, the Word of God, sharper than any two-edg'd Sword, but they are so cowardly that they dare not weild it, and do execution with it. All their Cry is, *Temper and Moderation* : by all means gently handle the Cause. And one of them lately follows his own Rules, and treats the *Deists* after this manner though it was expected that he should have taken occasion freely to lay open the Folly and Mischief of *Deism*, and earnestly to call upon that sort of Men to consider of that Folly
and

and Mischief. Thus these glossing and smoothing Gentlemen do more harm than the *Deists* and *Socinians* themselves, whose Opinions they pretend to dislike.

If the Antient Fathers and Writers of the Church had gone this way to work, we had lost our Religion long ago. If the Primitive Christians had governed themselves by the genius of these Men, Christianity had been sunk long since. According to this manner of Conduct we should have had no Heresies struck at, and none of the main Doctrines which are opposite to them, asserted and maintained. According to the sense of such Persons, St. *John* had better have let the *Cerinthians* and *Ebionites* alone; St. *Paul* and St. *Peter* might well have forborn to reprove the Seducers and False Teachers of their time. The former of these, who bid *Titus rebuke the Cretian Seducers sharply*, deserves the same discipline himself. St. *Jude* was too warm a Man, and understood not Temper and Moderation when he advised to *contend earnestly for the Faith*, and when in that Epistle he so roughly treated the False Teachers of that Age. *Ignatius*, *Polycarp*, *Irenaeus*, and the other Fathers before mentioned, who with great Zeal and Vigour withstood the Hereticks and Impostors of those times, and were not afraid to give them their right Names, were Strangers to Prudence and Charity, and even to Civility and Good Manners. This is the perswasion, if not the Language, of too many in this Prevaricating Age.

But

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But it is the Office of the Inſtructers and Guides of the Church to take notice of it, and to ſhew their Boldneſs and Zeal in rebuking the Authors of it. They may ſay of them as One of the Antients ſaith of the *Ανομαί* (who were a ſort of Hereticks to whom theſe Gentlemen are akin) * If they take it ill that we call them *Infidels*, let them avoid the Thing, and we will conceal the Name: let them forſake their Impious Opinions, and we will lay aſide the Opprobrious Appellation. Till that time we muſt be very free and plain with them, and repreſent them to our Hearers as their Character deſerves. Yea, that Language which becomes not *others*, is commendable in a Publick Teacher, for in the diſcharging of his Publick Office of the Miniſtry, he hath Liberty and Authority to be more ſharp and ſevere than other Perſons, againſt Seducers. And if they will be exasperated, the guilt is not ours: and we are not to relinquish the Truth to make them our Friends. But we are to be *valiant for the Truth*, and to tread in our Saviour's Steps, who *taught the way of God in truth, and cared not for any Man*, Mat. 22.16. He had Truth on his ſide, and he ſpake it freely, and was not afraid to diſpleaſe any one. So ſhould we behave our ſelves, and manfully appear in defence of the Great Articles of our Faith, in defiance of all the Inſo-

* Εἰ δὲ ἀγανακτῶσι ἀπίστοι καλέμενοι, συγίλασαν τὸ πρᾶγμα· καὶ γὰρ κρύπτει τὸ ὄνομα· ἀποσιώτῳσαι τῆς ἀπίστης διατίτας, ἢ ἀρεῖσθαι τῆς ὑποκριτικῆς προσηγορίας. Chryſoſt. Hom. 1. 2. De Incomprehenſib. Dei naturā.

lencies and Bravado's of our Adversaries : and we should choose rather to undergo the shock, and weather the Storm, than sit in the Calm with the loss of Truth. I have insisted the longer upon this, because of the general Perswasion that now prevails, that we are not to be much concerned for Opinions and Doctrines.

Secondly, The Boldness and Courage of a Preacher cannot be better evidenced than in a sharp reproof of Vice and Immorality, and whatever is contrary to the Practical Laws of that Holy Institution which we are under. We read that our Saviour was very smart and severe in his Reprehensions and Rebukes of *Hypocrites* and other Ranks of Sinners. It is observable how *St. Paul* dealt with *Elymas* the Sorcerer, hearken with what harsh Language he rattles him, *O full of all subtilty and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?* Acts 13. 9, 10. It is a common Error which possesses Mens Minds, that a Warm and Smart Preacher must needs be Angry and Passionate, and consequently they vote him to be such, and represent him as if he were made up all of Choler, and had nothing in him but Irascible and Gunpowder. To be earnest, and so much as to move in the Pulpit is an unpardonable Fault; and the least that can be said of the Man that doth so is, that he is a *Presbyterian*. Wherefore, to evade this Scandal, scarce one is left that dares stir in a Pulpit, that dares Preach with any Warmth and Vigour. But they study to be Cold and Frozen, and uncon-

concerned, and think it tolerable to be hot only in pressing a Ceremony, &c. But this is nothing like the way that was approved of and practised by the Apostles, and the Primitive Instructors, who took care to preach Sensibly, and to leave a Sting behind them. For they knew that it is impossible that Sinners should be awakned and rouzed out of their Sins by a Sleepy Preacher, or be affected to any Degree by such Chill Souls. This is not the way to bring Men to a Sight of their Transgressions, and to make them loath and abhor them, and and at last utterly forsake them. This cannot be effected unless the Word be dispens'd with great Boldness and Earnestness. In these days more especially this is requisite: whilst there are so many loud and open Offenders, whilst there are so many crying Sins, nothing less than the vehemency of a *Cryer* will be successful. If this were more in use, there would scarcely be a Sermon Preached, but some new Converts would be gained by it. We should hear that many are *prickt at the Heart*, and cry out, *what shall we do to be saved*. But the contrary Practice proves most pernicious, for it keeps Men in their Sins, and hardens them in their Folly. This soft way of dealing with them causes them to hug their Vices, and to resolve to hold them fast. To be gentle towards them is a favouring of their wicked Practices: and I may truly say that a plain and downright opposing of Vertue is not so dangerous as this mincing and skimming of Vice. If we are desirous to do Execution, and to make our way thro' all difficulties, we must pass these *Alps* with Fire and

and Vinegar. We must make brisk and bold Assaults upon Sinners, and with Violence force them out of their Intrenchments, and storm them out of their Strong-holds. It is a Preacher's Work to be free and open, and not to use Gloss and Varnish, and to set things in a false light, and thereby to betray the Souls of Men.

To this purpose let it be seriously thought of that *Flattery* is unbecoming any Man, especially a Minister. I can't agree to what one saith, that it is as Mischievous and Illegal a way to gain Affection and Favour as Charms and Sorcery, but this is certain that the Mischief that is done by it is great and deplorable, and the World will never be in a right Posture till this vile Spirit be banished. But of all Flatteries, that of the Pulpit is the most dangerous, and most scandalous. It is recorded to the infamy of *Abab's* Chaplains that their shameful Note was, *Go up and prosper*. It was a sharp reflection on the Oracle, that it did *οὐδὲν αἰεὶ*, speak in favour of a Great Man, because he was Great. We, whose Office it is to speak as the Oracles of God, should avoid Flattery and all Expressions that favour of it. We must not forget that *Ἀλήθεια* and *Διήκωσις* were engraved on the High Priests Breast-plate, *Truth* and *Plain Dealing* do best become us. We may observe that the Complaint ran high against those that *daubed with untempered Mortar*, Ezek. 13. 16, &c. that is, those Prophets who flattered the People in their Evil Courses, and strove to extenuate and Palliate their Crimes. But he that would appear himself a faithful Builder

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in God's House, must not use this pernicious Daubing and Deceit. If it was Gods command under the Law that they should not suffer their Enemies *Beast to lie under his Burthen*, surely it is more reasonable not to suffer our Brethren to lie under their Sins, that Burthen which may press them down into Hell. Wherefore it is expressly enjoined, *Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him*, Lev. 19. 17. This more peculiarly belongs to the Dispensers of the Gospel: they are under a special Obligation to tell Men of their Miscarriages, and to be plain and free with them. Many Persons think they are in a good and safe Condition, when they are not, for Selflove, deceitfulness of Heart, and Satan's Policy contribute towards the blinding of them, and making them insensible. But it is our Business to open their Eyes, and to set their Danger before them, and to make them apprehensive of it. If we be true Lovers of Mens Souls, we shall heartily endeavour this, and we shall hate all Flattery with a perfect hatred.

St. Paul is to be our Pattern in this, *We speak*, saith he, *not as pleasing Men: neither at any time used we flattering Words*, 1 Thes. 2. 4, 5. Neither can we think that St. John did so, when we hear him speaking thus, *He that saith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him*, 1 John 2. 4. Again, Chap. 4. v. 20. *If a Man saith, I love God, and hateth his Brother, he is a Liar*. This is not the Language of a Flatterer. And afterwards in the Church, care was taken that

none

none of this Character should be allow'd of in the Sacred Ministry. Accordingly we find it ordered in the Fourth Council of *Carthage*, that a Clergyman giving himself to *Adulation* is to be degraded. He is to be a Stranger to those fine Alealiz'd Discourses, to those Luscious and Fullsome Addresses which are apt to sooth and cherish Men in their Sins. *Seneca's* choice should be his, * Rather to venture the displeasing of Persons by speaking Truth, than to seek to please them by Flattery. He knows that if he sincerely tenders Mens Welfare, he must preach home to their Consciences, and strive to pierce and lance them to the quick : and in all his Applications to them he must shew himself Zealous and Vigorous. And if he doth this with a good Conscience, and a Sense of his Duty, he is Safe. He need not fear that his Freedom of speaking will prove hurtful to him, for the *Church* is his *Asylum*, his *Pulpit* is his Castle, his † Tower, his Strong Hold.

III. The Preacher's Office must be discharged with all Seriousness and Gravity : and nothing that is Light and Vain must be heard or seen from the Pulpit. Here I will mention the following Particulars. An Extravagant Lowdness and Straining the Voice is to be avoided, for this renders the Speaker ridiculous. Some judge of those who by the Apostle are called *Earthen*

* *Maluerim veris offendere, quam placere adulando.* De Clem. lib. 2.

† Migdal, pulpitum Neh. 8. 4. turris Gen. 11. 4.

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Vessels, as they do of Earthen Ware, by the Sound and Noise. These are those who make Preaching the Work of the *Lungs*: They affect to shake the Walls of the Church with their Thundering Voices, and with their needless roaring and bellowing to scare the Multitude; and they seem to be in a *Passion* all the time they are preaching. But this suits not with the Gravity of him who is to appear in a Pulpit. He must not imitate the *Delphic* Priests who delivered their Oracle foaming and raving. To be blustering and obstreperous, to be clamorous and boisterous, is none of his Character. It is not required of a *Preacher* that he should be a *Stentor*. He should in good Manners speak so as not to shock his Auditors, and to preach them Deaf. Again, it is fit that his Voice should be Articulate and Distinct, that he should deliberately pronounce all the Words and and Syllables of his Periods, not curtail some or devour the rest. As his speaking should not be too slow, so neither too fast, too rapid and impetuous: To prevent which latter, it would be convenient sometimes to make a short *Pause*. And this would be useful to refresh the Auditors and himself, to create and renew their Attention, that they may more earnestly expect what is next to be said. And this short Silence of the Preacher, this suspending of his Voice gives them the more Leisure for thinking and recollecting: and in a Word, it renders the Exercise the more solemn and Reverend. For these Reasons I apprehend it would be both profitable and graceful to use these short Spaces or Intervals

tervals twice or thrice in a Discourse of a competent length.

And farther, he should be careful not to affect Strange and Uncouth Tones: which argue Levity or Affectation in the Speaker, and breed Contempt in the Hearers. The great Rule is, * that the Voice ought to be conformable to the Subject that is treated of. Such as the things discoursed of are, such ought to be the Pronunciation. All parts of a Sermon are not to be pronounced alike: but the Voice is to vary as the Matter or Occasion require. And therefore this is called by Quintilian *the Art of varying*. Some Words that are Emphatical, are to be uttered with a vehemency of Voice, and some with a lower and remiss Accent: In short the Regimen of the *Voice* is of great use in Preaching, and argues seriousness and composedness of Mind.

Again, As the Preacher's Voice, so his *Gestures* must have nothing of Lightness and Vanity in them. St. *Ambrose*, the famous Bishop of *Milan*, disabled and silenced a Clergyman, because he affected an Indecent Motion of his head, which the Good Bishop said went like a Flail. † He hindred one from entering into Holy Orders because his Carriage and Mein were not modest enough: and he disapproved of another because he had too confident a gait. We may suppose then that this Reverend Father took care of his Clergy's behaviour in the Pul-

* Secundum rationem rerum de quibus dicimus, conformatanda vox est. Quintil. Instit. Orat. lib. 11. c. 3.

† De Offic. lib. 1.

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pit, and condemned all Indecent Gestures there. And the same care should be taken now by those whose Province it is: and much more the Preachers themselves should be careful to observe a *Decorum*, to use no immoderate Movings and Shiftings of the Body, no Antick Postures, no Mimical Gestures and Grimaces, and not to Over-Act in the Pulpit. * One of late hath ranked Preaching among the *Diversions, Plays* and *Games* of the People of *Paris*, because, as he saith, the Preachers there by the vehemency of their *Action* shew that they are fitter for the Stage than the Pulpit. We have some at Home that out-do the *French*, and invent new ways of an apish and uncouth Deportment. One is ready every Moment to throw himself out of the Pulpit, and the People that sit below him are in continual Fear that he will be in good earnest. Another reckons up all Heads and Particulars on the tips of his Fingers, which he merrily exposes to the amused and gazing People. Others by odd and fantastick Gestures of the like Nature delight to give the Auditors Diversion, and they make good the Primitive Use of the Word *Pulpit*, which was the higher part of the Stage where the Players and Comedians acted.

But our serious Preacher abhors all of this kind, and never affects to be Theatrical. He is not of Opinion that Screw'd and Distorted Countenances, and making of Ill Faces become those that preach the Gospel; as if it were ne-

* Dr. Lister's Journey to *Paris*, p. 174.

cessary to put off almost the Humane Shape to preach Divinity. No: he takes up this as a firm Resolution, to make use of no gesture but what is natural and proper, grave and composed. His Body neither resembles the Trunk of a Tree, which stands immovable, nor its Boughs and Branches which are agitated and tossed with every Wind. He observes a decent and graceful Motion: and especially is lively and stirring on very weighty and important Occasions. But at all times he carefully shuns all Behaviour and Action that offend against Modesty and Gravity, and is any ways light and histrionical: for he is convinced that *Buffoon* or *Mimich*, *Scaramuchio* or *Zany*, are no good Titles or Epithets for a *Preacher*.

In the next place, this Rank of Speakers, above all others, must avoid the affectation of Wit and Jestings, and Fanciful Conceits, and playing with the Scriptures which they discourse upon. Some, to be thought to be Witty Men, have shew'd more Tricks with their Texts than a *German Jugler* doth with his Cups and Balls. Sometimes a Sermon is a heap of bold Freaks and Fetches of a warm Imagination: it is a Dance of Anticks; it is a Shew of mere *Grotesco* Work, it is all of it Flash and Fancy. But tho' there will always be some Ecclesiastick Jester, some Pulpit-Droll, yet of late that conceited and trifling way of entertaining the People hath been laid aside: and *J. Adams's* Sermons are now esteemed more foolish and ridiculous than his Name-fake of *Clerken-Well* ever was.

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A great part of the Frothy Wit and Fancy which appeared in such Discourses was that of making idle and frivolous descants upon mere Words, wire-drawing a Text, and spinning it out so far that the Threads became invisible, as well as weak. There are some that superstitiously doat on the very Syllables, and the Text it self is idoliz'd. Tho' they never pursue it, yet they are all the while talking of it. You shall hear them as often mention their Text as *Pindar* doth his *Muse*. There is another sort that affect quaint Divisions and Subdivisions of the Words they treat on. As if every Minister was to do with his Text as the *Le-vite* with his Concubine, cut and carve it into so many several Pieces. You shall see some lie hewing and hacking at the Words, and never contented till they have chopt them into the smallest Shreds. But this mangling of a Text is now much out of use: and had been long since if *Mr. Herbert* had been attended to, for his Words are these, *The way of crumbling of a Text into minute parts, and treating of them severally and brokenly is trifling and light, and undesying, for the Words apart are not Scripture, but a Dictionary.* But it was thought to be very ingenious and laudable to strain and force a Sense out of the Words thus separated, and to commit a Rape upon a Text. He was sometimes thought to be the best Pulpit Man that was good at teasing and worrying a Text, that had the greatest skill to rack and torture it, till it confess'd what he had a mind it should say.

There

There was another foolish affectation of Wit among some Preachers, and that was in addicting themselves to the Chiming and Jingling of Words in their Sermons. It is not to be denied that this Way was sometimes in use among the Antients. *St. Augustine* in his Discourses to the People plays upon Words much, and seems to be pleased with those that sound alike. It seems the *African* Auditors thought there was Elegancy in the noise which some Words made: the very Syllables were transporting and ravishing, and struck upon the Ear with a great Pleasure. And this was the Opinion of nicer Judges: and accordingly this Cadency of Words became a Rhetorical Figure. *Terence* uses this *Paronomasia* pretty often, and so doth *Tully*, and the like doth *Seneca* in most of his Epistles. And generally it was counted a Grace when it was used rarely. There are many *Paronomasia*'s in Scripture, as I have shewed elsewhere; and they are not to be despised in Preaching. But when they are frequently made use of, and fill up a great deal of a Discourse, they become nauseous and contemptible; as in some Sermons heretofore, and even of Men of great Worth and Learning; for Bishop *Andrews*, as well as *R. Venning*, turns Sentences up and down, and delights in little cadencies and chiming of Words. But now such Haberdashers of small Wares are out of Request, and it is rightly esteemed as an Argument of a childish and trifling Spirit to be taken with the mere sound of Words, and to hunt after Equivokes and Quibbles, and to affect the Jingle of a Poor *Paronomasia*. As a Preacher must not be a *Sounding Brass*

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Brass (which was caution'd against before) so he must not be a *Tinkling Cymbal*.

There is another way of Lightness and Vanity, which yet comes under the Notion of Wit and Fancy, and that is the extravagant use of *Metaphors, Similitudes* and *Allusions*. These were used somewhat boldly by some of the Fathers, as when one of them speaks thus to the Women, * Cloath your selves with the Satin of Probity, with the Silk of Sanctity, with the Purple of Modesty: and being thus set forth and adorned, you shall have God himself for your Suitor and Lover. But we must be careful that this way of speaking be not affected, and that it be not used frequently, but sparingly: else it will degenerate into Trifling and Jestings, and will be a token of Levity, which is unbecoming the Pulpit.

Furthermore, there was a Scenical and Historical Freedom which some of the Antient Preachers and Fathers gave way to, which will by no means become us, but is wholly inconsistent with the Solemnity and Seriousness of that Office which we have the Honour to bear in the Church. So it was, that tho' they were very Grave Men, yet sometimes in their Sermons to the People they were debonair and jocular, Concerning *Tertullian* and *Jerome* we are told by † *Erasmus*, that they oftentimes excited

* Vestite vos sericâ probitatis, byssino Sanctitatis, purpurâ pudicitiz Taliter pigmentata Deum habebitis Amatores. *Tertul. de cult. mul.*

† De ratione Stud. Theolog. lib. 4.

Laughter in their Auditors with the Jests they made. St. Chrysostome would make his Hearers merry sometimes, as when he told the Story of the Marcionites baptizing for the dead, before which he prefaced thus, * *I know I shall move a great deal of Laughter.* At another time he tells the Women of their using some † Silver Vessels which he thought were not proper for them. (a) *It is a shame, saith he, to say it, but I must say it. I am sensible that many will laugh at me for it, but I care not, so I may do some good by it.* Tho' his Intention was good and laudable, yet perhaps it is not decent to make particular mention of every Folly in the Pulpit. It is likely he offended against this Rule when, at another time, he made a Sermon (as the (b) Ecclesiastical Historian tells us) that exasperated all the Women that were his Auditors. Our Hearers are to be told of their Faults, but in a becoming manner: and we must not bring every thing into a Sermon, especially when any Lightness accompanies it. Therefore it cannot but be said of Father Latimer (tho' he was a Preacher at Court, and the Principal one in King Edward the Sixth's Days, and tho' he was a very Good Man and a Godly Bishop) that he over-acted his part in the Pulpit when he told so many Stories and Tales

* Οἶδα ὅτι πολλοὶ κινήσω γέλασα.

† Ἀμίδαι ἀργυρεῖ. Homil. in Epist. ad Coloss.

(a) Αἰσχύνομαι μὲν, ἀλλὰ ἀναγκάσειν ἑσπέν. — Οἶδα ὅτι πολλοὶ με κωμωδεύουσιν ἐπὶ τούτῳ, ἀλλ' ἐκ ἐπιστρέφωμαι, μόνον γινώσκω τι πλεον. Ibid.

(b) Socrat. lib. 6. c. 14.

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there, and taught his Auditors to *play at Cards*, &c. This without doubt is below the Dignity of the Office, and the Gravity of the Pulpit, which is not a place for venting Men's light and ludicrous Fancies. He that appears there must be grave and Serious, and avoid all that is trifling and jocular.

Here I will mention also the *Acclamations* that were of old in the Christian Churches, as another Instance of the Lightness which attended the Preaching of the Antients. We must know then that Acclamations and Applauses were first used in the *Gentile* Theaters, and then were brought into the pleading Places and Courts of Justice, and afterwards into the Senate among the *Patres Conscripti*, and thence into the Schools among the Disputants. At last this came to be the practise of the *Christians*, and from Civil Assemblies it was brought into Ecclesiastical ones. The Grave Fathers in their Synods used certain Forms of *Acclamation*, as we read in the Acts of the third Oecumenical Council of *Ephesus*, and several others. At length from Synods it came into Churches; and it was usual, when the Bishops and Doctors of the Church preached, to express their Approbation of what was (as they thought) excellently said, by Applauding them, as appears from the Writings of the * Fathers. This was done either by Word or Action. They sometimes spoke aloud in the Congregation, and

* Chrysost. Hom. 2, 5, 7. ad Pop. Antioch. Hieronym. Epist. 2. Greg. Nazianz. Orat. 4.

gave the Preacher the Title of *Orthodox*, or the like, as St. (a) *Ferome* testifies of himself. And expressions of the same sort were used towards *Cyrl of Alexandria* and *Chrysostom*, as we read. The Actions they used were clapping their Hands, and stamping with their Feet, and shaking their Garments, and tossing up their Handkerchiefs, or any thing else into the Air, as we are informed by *Ferome* in his 75th Epistle to *Vigilantius*, by (b) *Eusebius* and (c) *Nicephorus* in their Ecclesiastical Histories, and by *Gregorius Alexandrinus* in *Chrysostom's* Life.

This Applause and Clamour of the People are approved of by (d) St. *Augustine*, and the reason he gives is this, because thereby the People (e) testified their Delight in the Truth which he spoke. So *Chrysostom* sometimes seems to favour this Custom, and is willing to admit of it as a mark of their Attention to him, and their Benevolence toward him, and as a Testimony of their Approbation of what he said to them, and of the Delight they took in it, as we find in the 27th Homily on *Genesis*. And in another place he tells the People that their (f) Acclamations and Applauses and all the rest of that kind are an Evident Argument of the fervency of their Minds, and of their great

(a) Epist. 75. ad Vigilantium.

(b) Lib. 7.

cap. 26.

(c) Lib. 6. cap. 30.

(d) Serm.

19. de verbis Apostoli. Serm. 28. ejusd. lib.

(e) De Doctr. Christi lib. 4. c. 26.

(f) Οἱ κρείττοι καὶ οἱ θειοὶ, ἠγαθήν ἀπλῶς τὰ τοιαῦτα, τεκμήριον τῆς αἰ ψυχῆ θερμότητος, ἃν εἴη καὶ τῆς φιλοκίνας ὑμῶν. Hom. 2. in Evang. S. Johan.

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desire to hear. And at other times he admits of these only so far as he would thereby persuade them to practice what they hear. But generally this Good Father shews his dislike of this Custom, and is extremely displeased with it, and inveighs against it with great Fervour, as in his 30th Homily on the *Acts* of the Apostles, and in his 17th Homily on St. *Matthew's* Gospel, and in his 38th to the People of *Antioch*, and several other places: where he tells his Auditors that he requires not any such thing of them, and that he would have them shew their Approbation of what he saith by their Actions, and not by their Applause and Noise: and he complains that many Preachers look'd after Applause more than Edification. And these are very remarkable Words in another place, * The Praise of the Speaker is not the Hearer's Applause, but their zealous Study of Piety: it is not a noise and stir they make in the time of hearing, but their Diligence and Concernedness at all times. Thus he rejects and condemns that foolish practice which prevailed in his time.

I have heard that it was partly of use among us before the last Civil Wars: the Auditors were wont at solemn times to signify their Approbation by Hums and Exclamations. Which Custom was revived at King *Charles* the II'd's Return, but was soon laid aside. And truly

* Επαινον τῷ λέγοντι ἔχῃ ὁ κρείττων· ἀλλ' ὁ περὶ τὴν ἐνδοξίαν
ἐπ' αὐτὸν τῶν ἀκροῶντων· ἔχῃ ὁ θειοῦ κατὰ τὸν καιρὸν τῆς ἀκροάσεως.
ἀλλ' ἡ σωτὴρ ἡ διὰ σωτὴρ χρέναι. Vol. 5. Scrm. 16.

there was Reason for it, for being so Comical and Light, it becomes the Theater (from whence it had its original) rather than Church Assemblies. If this practice should be kept up among us, the Preacher must study to deliver only that which the People will be pleased with: for when this Usage obtained of old, if the Speaker did not please the People, he was hiss'd at, and by the voice and gesture of the People put down; for this practice the Vulgar brought with them from the *Circus* into the Churches, as *Chrysostom* and *Jerom* tells us, and complain of it. And the same would return again now with Applauses at Sermons, which every Wise Man could not but dislike.

Besides, a Minister must by no means favour Ostentation and Vain Glory: he must not affect Applause, but aim at higher ends. It was the contrary that spoilt the Notions of the *Gentile* Philosophers, as * *Tertullian* observed; and this will corrupt and spoil the Doctrines of the Christian Preachers; for if they be led by this Principle, they will not Study to speak what is True, but only to please the Persons they speak to, and to purchase Honour and Fame. Wherefore we are obliged to observe *St. Jerom's* advice; † Let your preaching rather raise the Sighs and Groans than the Acclamations of the People. Let the Tears of your Auditors be your chief praise and applause.

* *Mimicè Philosophi affectant veritatem, & affectando corrumpunt, ut qui gloriam captant. Apcl. cap. 46.*

† *Docente te non clamor populi, sed gemitus suscitetur.*

— *Lacrymæ auditorum laudes tuæ sint. Ad Nepotian.*

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And thus I have in some Instances shew'd how Preaching is to be managed with Seriousness and Gravity, and how all Lightness and Vanity are to be shun'd. If we want to be convinced of the Reasonableness of it, these two Considerations will carry sufficient Conviction with them as to this Matter. The first is this, that our Preaching, if it be as it ought to be, is Gods Message, and therefore must be delivered Reverently. *If any Man speak, let him speak as the Oracles of God,* 1 Pet. 4. 11. always remembering that he is speaking to the People about the Things which relate to their Salvation. The Teacher of Gods Word must not fool and trifle. He that handles the Holy Scriptures must not play, and prevaricate. None of those things which I have before assigned as the Matter of our Pulpit-Discourses, are to be lightly treated, for they are in themselves serious and weighty Concerns. The second Consideration is this, that a light and flashy way of discoursing will never do any good to the Souls of Men, which is the Design of Preaching. It will be long before a Merry Preacher shall bring us to Heaven. Jigs at a Funeral, and Laughter at a Sermon are prodigiously unseasonable, said * one who was a great Master of Assemblies. A fanciful Jingle is a poor and lank thing to a Rational Soul, and to a Mind that breaths after God, and longs to be happy. This is not the way to win Men to the love of Holiness, and to captivate their Spirits to the Obedience of

* Bishop Hall.

the Gospel. He that preaches to shew his Wit, and to make Mirth, doth, instead of promoting Religion, bring it into Contempt. Whilst we inveigh against the Stage, let it not have commerce with the Pulpit, and influence upon it. Let us remember that 'tis one of our own Canons, that * *No Plays shall be suffered in Churches.* I apply it thus, Our Sermons are to have no relish of what is Comical and Light: but we should send away our Hearers rather weeping than laughing. To conclude this Head, our Sacred Orator is to be Serious and Manly, for to be otherwise is Mocking of God, and Jestings with Divinity.

IV. Study and Humane Learning, and an exerting of his natural Parts and Endowments are another Qualification in a Preacher. For tho' Preaching be a Divine Institution, yet we must make use of some Humane aids in the performing it. And here I will explain my self, and let the Reader know what I mean by Study and Learning, namely, 1. Strong Reasoning and Arguing. 2. A due Exercise of the Memory. 3. A laudable and becoming use of Invention and Fancy. 4. A Stile and Language that fits the Pulpit. 5. A disposing of things into Method and Order. 6. A skill in all parts of Humane Literature.

First, There is required in a Preacher Solid Reason and Arguing. For his Judgment must

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lead the way, and it must have a continual Influence upon his whole Performance : and then his Discourses will be Rational, Clear, and Convictive. Such were those of the Apostles and Primitive Preachers, when they argued for Christianity against *Judaism* and *Gentilism*, and therefore this is expressed by those * Terms that signify close Reasoning, and strong Proof and Conviction. We are not for St. *Augustine's* Litany, as some would understand it, *A Logica libera nos, Domine*. We are not remonstrating against Reason and Solid Argument : and indeed that Pious Father was never that ways enclined, for in several Places in his Writings, but especially in his First Book against *Crescennius*, he shews the Usefulness of the Dialective Faculty in Divinity. Logick is as 'twere an

16/5 * Hedge and Fence to the Truth, to keep it from being trodden under foot by Sophistical Hereticks, saith the excellent *Clement* of *Alexandria*. Religion is upheld by the sober use of it : And all Men that are Intelligent acknowledge the necessity of it for that purpose. 'Tis not necessary that our Arguments should be made up in Mode and Figure. This was first introduced by *Aristotle* and his Disciples, who thought the greatest Truths were but Uncertain and Stragling, unless they were tyed up in close Syllogisms. But sometimes this is no other than laying Fetters on Mens Reasons, and proves too

* Διελγνσις, Acts 17. 17. 19. 8, 9. ἀποδείξεις I Cor. 2. 5. ἐλέγχματα. I Cor. 14. 24.

† Οἶον θρησκός ἐστι Διαιλεκτική, ὡς μὴ καὶ ἀποδείξεις σφόδρα τῶν σφαιρῶν τὴν ἀλήθειαν. Strom., lib. 6.

formal and starched a way of Arguing. And therefore a greater Latitude is to be used in the Pulpit (unless it be very rarely) and the other way is to be left to the Schools.

But here we must chiefly take Care that we content not our selves with *Seeming Arguments*, which have no real and sound bottom. It was observed long ago by one of the best Speakers that * there is nothing so horrid and uncouth but it may be made to look fair and plausible, by that artificial Gloss which an Orator can put upon it. But we must not debase and prostitute the Pulpit Oratory, we must not, as Common Pleaders, talk only because we are retained. We must not use our Reason, or our Elocution to defend, no not to palliate any thing that is unlawful, or to maintain any untrue Proposition. There is a great deal of Difference between solid and plain Arguing and that which is Sophistical. This latter we meet with in *Socinus* and several Writers that follow his Notions. They have sometimes a great appearance of Learning and Reason on their side, and some of their most Erroneous Propositions are goodly and glittering, and look fair, and have a better aspect than those of their Adversaries. For this is certain that some Errors are more plausible than Truth ; which is the reason why so many are tempted to embrace them. But any honest and sincere Reader, who hath intimately conversed with the Bible, may discern the weakness and

* Nil tam horridum, tam incultum, quod non splendet oratione, & tanquam excolatur. Cic. in Prozm. Paradox.

deceitfulness of their Pleading, and soon find that these Rational Men are but slight Provers. The same may be observed in some part of *Arminius* and *Episcopus*'s Writings, and others that follow their Notions both at Home and Abroad: They seem to be great Arguers, and to mind the way of Reasoning, without lashing out into Railery; but we may, if we be Attentive, observe an Unsound and Precarious way of Arguing, a False and Counterfeit Logick in most of their Discourses. So some of the *Roman* Doctors pretend to strong Arguments, but generally they are very poor and mean, sorry and meager ones when we come to examine them.

Learning and Parts furnish Men with Topicks of Dispute; they can carry the Argument as they please. They can with Art throw off the Question before them, or fallaciously decide it. Some of the greatest Pretenders to Reason and Logick in this present Age are short in what they make a shew of. I will forbear naming them at present, because I may have occasion and more leisure at another time to shew the Unsoundness of their reasoning. Here therefore we ought to be very wary and cautious: for there is not a greater Cheat in the World than in this one thing; and therefore let us take care that we impose not upon our selves and others by Fallacies and false Reasonings. And particularly, when we have occasion to enter into Polemics, we must manage that Warfare lawfully and fairly. We should think ourselves obliged to imitate the Champions and Combatants of old, who took an Oath that they came into the Field without guile or evil Arts, and

and with simple and open Arms. We should do the like when we attack an Adversary, we should do it in a justifiable way, and not use unlawful Weapons, that is, quaint Distinctions, subtil Evasions, Shifts and Devices, mere Pretences of Reasons, crafty managing of some Texts of Scripture, and dragging and haling them to our side. But we should use our selves to a simple, easy and genuine strain of Reasoning. we should fight with just and solid Arguments.

And when we would effectually Exhort and Stir up our Auditors to a faithful discharge of the Great Duties of our Religion, we must endeavour it by true and substantial Reasons and Motives, such as the Commands and Injunctions of Him who is our Sovereign Lord, the Free Grace and Bounty of God discovered in the Gospel, the Evils that attend a Vitious Life, the inward Deformity of Sin, and its Contrariety to the Divine Nature, the Innate Excellency and Beauty of Religion, the Pleasures and Advantages of Holiness, the easiness of Christs Yoke, the Rewards that attend it both here and hereafter. And there are some Arguments proper to the Gospel, which we must be continually urging upon our Flock, to confirm them in the belief of the Christian Religion, and the practice of it, as the Authority of the Holy Scriptures, the Accomplishment of the Prophecies contained in them, the Miracles wrought to convince us of the Divinity of Christs Mission, and of the Truth of his Doctrines, the various ways of Revelation whereby Christianity is confirmed, &c.

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Thus the Publick Instructors of the Church are to work upon Mens *Judgments*, and to Argue them into Religion and Piety. And there is good Reason for this, for it is not sufficient that the things we deliver be true, but we must prove them to be such by strong and convincing Arguments. We are not to presume that Men will admit of what we say, whether it be proved or not; for as they are Men, they are rational Beings, and therefore must be dealt with accordingly. And this is certain, that we can come at their Minds only by Reason and Discourse. We read indeed in the Roman Legends that *St. Francis* preached to Beasts and Birds, and we are told that he made a great Reformation among them: but *We* do not pretend to deal with such Creatures, but with those only that are reasonable, and we know no other way of dealing with these but that which I am speaking of. Our Auditors are not Insensible Machines and Clock-work, and therefore must be handled accordingly, they must be wound up only by Reason. If we put them off without this, we undervalue them, and sink them below their Species. Wherefore there is a necessity of a Preachers making use of his Logick, and his acquired Literature, that he may know how to fetch the best Convictions and clearest Evidences from the best Topicks, whether with respect to Principles or Actions; whether he refutes a growing Error or establishes a known Truth, or maintains the lawfulness and necessity of any Religious Practice. Still Reason and Argument must be made use of, and the more of these the better. The closer this Powder is ramm'd,
the

the greater Execution it will do. The Sum of this Head is this, that a Preacher is to take care that he always speaks Good Sense, and argues closely. Nothing that comes from him is to be raw and indigested, but all must be well ripen'd by Judgment. Which can't be done without Studying, Reading, Meditating, and industrious searching into Divine Matters. For we do not preach now by inspiration, and therefore there is a necessity of these.

Secondly, The *Memory* (as well as the *Judgment*) is to be employed in this Service. And that not only as 'tis requisite for acquiring Arts and Sciences, and Divinity it self, the Great Art of Arts, but as it is helpful to us in delivering our Sermons, which is the thing I am to speak of at present. Not that I think it absolutely necessary to the great Work of Preaching, that a Man should deliver all he saith in the Pulpit by the mere strength of Memory. I do not see that he is oblig'd by God's Law, or by Mans to do this, for every one is not so well furnished with the gift of Memory as to perform this. And this way of Preaching is so far from being always an Accomplishment, that it is a Sign of Dulness and Laziness in some Persons. They will not be at the pains to write down their Conceptions: and they take no Pains to conceive great things. Ordinary Matter and Easy Thoughts are soon committed to Memory: but where there is Labour and Exquisiteness, it is otherwise. Hence we have very lank Pieces in the Pulpit sometimes, because some will not load their Memories with too
much

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*much, or any thing great and weighty, and at last they will not burthen them with any thing at all, for they trust to their present Conceptions. Thus, as the late * Bishop of Worcester observes, there is got an ill habit of speaking extempore, and a loose and careless way of talking in the Pulpit, which is easy to the Preacher, and plausible to less judicious People. Yea, sometimes Plagiaries are set up by the gift of Memory, and they get those Sermons into their Heads which were never there before. And by this Faculty they change the Property of them, for by reading and getting by heart other Mens Sermons, they brag they make them their own.*

But this is but a poor Attainment, and they are very unwise who look upon Memory as the most considerable thing in a Preacher, or indeed in any Person else. It is plain that an ability to recite things by Heart with great readiness is not an Excellency of the first Rate; for if it were, every Demagogue and Popular Prater, who never forgets what to say next, would be a valuable Person, and even he that shews the Tombs at *Westminster* would be a Man of Worth. To speak freely, Memory is the proper Accomplishment of School boys, who have their Task set them, and they must not fail to give an account of it without Book. In like manner some Preachers Conn their Sermons, and as those School drudges stand in fear of the Lash, that is, they are afraid of displeasing the

* D. and R. of the Parochial Clergy, p. 30.

People, and being censured and despised by them. For as a very sensible Writer hath observed, *The Common People have a high esteem and admiration of Memory, because this hath much of Shew and Noise: and 'tis enough with them to pronounce a Man a great Scholar, and a Person of Good Parts.* † And in another place he takes notice that *Memory is often mistaken by the Vulgar for Understanding and Good Sense,* whereas (as he adjoins) *they are very different things.* And this we manifestly see in the Business that is before us, Good Sense and Preaching wholly without Book seldom go together, and that is the reason why the Common People like this latter so well.

But *Memory* hath not been always accounted the chief Accomplishment of a Speaker: and we find that some of the best Spokesmen read what they delivered to their Auditors. The Great Orator did so sometimes, especially if his Orations were of any considerable (a) length. Of *Augustus Caesar* 'tis said, (b) He never made any Speech in the Senate or to the People, or to the Soldiers, but he pronounced it out of a written Paper. And his Reasons for it were, (c) because he would not run the risque of forgetting any thing that was in his Paper, and because he would not spend Time in get-

* *Charon. Of Wisdom, Book I. chap. 13.*

† Book I. chap. 15. (a) *Recitetur oratio, quæ propter ejus magnitudinem dicta de scripto est. Cic. pro Plancio.* (b) *Sueton. in Octavo. cap. 84.*

(c) *Nè periculum memoriæ adiret, aut in ediscendo tempus absumeret, instituit recitare omnia. Ibid. cap. 89.*

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ring it by Heart. *Tiberius* read his Oration at *Augustus's* Funeral, saith *Dio Cassius*. *Pliny* lets us know that this Reading of Speeches was used not only by the *Latins* but by the * *Greeks*. And he himself spoke his *Panegyrick* to *Trajan* after this manner. And as to *Sermons*, I find that they were sometimes read in the antient times, yea, that Preaching was not always Personal, and performed by the Voice of him that composed the Sermon; but sometimes they procured their Sermons to be writ, and so to be recited to the People. This appears from what *Gregory the Great* saith in the Preface to his *Homilies*, and in some other places. Some Expressions in *St. Augustine* seem to intimate that they writ their Sermons down, and had them read by others, when they were weak, and unable to appear in their own Persons. From which it is plain that they did not think Preaching and Reading to be inconsistent. And * *Luther* tells us concerning himself that he preached out of the Book, tho' not of necessity, as if he could not do otherwise, yet for Examples sake to others; it is probable, to teach some Young Men to be the more careful in composing their Sermons.

But nothing of this that I have said is to disparage the gift of *Memory*, which is a desirable and choice Talent, and particularly is of great use and benefit to the Pastors of the Church. Such of them as are blessed with a

* *Orationes & nostri quidam & Græci lectitaverunt.* Lib. 7. Epist. 17. † *Coll. Menf. chap. 7.*

Tenacious Memory, ought to exert it, if those Inconveniencies which I mentioned before be taken care of and prevented. Yea, if that faculty be not so strong and vivid in some of them, as that of others, they will do well to amend the fault of it by Art, that they may be the more capable of doing good in this part of their Ministry. It is to be wished that the Young Men of this Generation, who are design'd for this Work, might be brought up to exercise their Memories a little more than we have done: for this will be more easy to themselves, and more useful to others. It will be serviceable to them when thro' Age or Illness, or any Casualty that impairs their Eyesight, they cant make use of their Notes. This will do them a Kindness when they are called to preach where, and at what time there is but a dim light, or where it will not be convenient to make use of their Papers. And then, it is not to be questioned that this will prove very edifying to others, for all Hearers of what rank soever unanimously agree to commend and applaud this way of Preaching. And particularly we see that the generality of Dissenting Preachers win upon their Auditors by this, as much as by any thing. Wherefore those of our Church that are bred up to the Ministerial Employment, should use and exercise their Memories betimes: I say *betimes*, for after a contrary Custom and Habit, it will be too difficult to attempt to do otherwise. On which account it would be best to begin in that way, to render it the more facile and acceptable.

Of,

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Or, if some cannot wholly attain to this ability, yet let them divide the Work between their Memory and their Notes, or use such a graceful Reading as may permit them to look off of their Notes pretty often. There are several, that scandalously confine themselves to their Papers, and read them but indifferently neither. A Man would think that some of them are but then learning to read, or that they had never seen their Notes before that time. These Men fix their Eyes on their Written Provisions, as if they were ashamed to look their Hearers in the Face. But how can they expect to have the command of the *People's Ear*, when they vouchsafe not themselves to cast an *Eye* upon them? This indeed is no other than the perverting of the Nature of things, for the Speaker should look on those he directs his Speech to. Wherefore the custom of those who never look off the Book, is unnatural and improper. Besides, if a Sermon be wholly read, it loses a great deal of its vertue and efficacy, because hereby all laudable *Action* (which I spoke of before) is laid aside, and generally the most ungrateful and shameful Postures are taken up, as hanging down the Head, and lodging their Chins in their Breasts. Wherefore I advise my Brethren to exercise their Talent of Memory, and those that are young especially to make use of it at their first undertaking the Preachers Office, that so it may become easy to them ever after.

And indeed this was the Primitive way of Preaching, and was for the most part practised by the Antient Doctors of the Christian Church.

For

For tho' (as was said before) there was some Reading of Discourses among them, and tho' some of their Discourses were Extemporary, and not premeditated and studied, and so there was no need of Memory, unless it were to recollect something of what they had before read (so *Origen*, towards the latter end of his days, preached several Sermons after this manner, as * *Eusebius* tells us: and *Cyril* Bishop of *Jerusalem* had attained to the like Assurance in speaking, witness his *Catecheses*, which are entituled in the beginning of them, *Extemporaneous*. *St. Augustine* hath a great many Passages in his Sermons which we can't but observe to be sudden and unstudied, for they are grounded on something that happen'd whilst he was preaching. So the Golden Mouth'd Father uttered several things in his Discourses, according to the present Emergency) yet the main of these Fathers Discourses was studied, and so was that of the other Antient Preachers of the Church: They prepared their Matter before they came to utter it, and generally they preached it by Heart: for tho' they were not without their Notes, yet they made very little or no use of them. Those who did not wholly deliver their Sermons without the help of these, yet so dexterously consulted them, that this was no impediment to their lively pronouncing of their Words, and the decent delivering of the whole Discourse. And in all Christian Churches this hath been the usage ever since, but of late is

* Hist. Eccles. l. 6: c. 26.

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not duly practised in ours. Which I apprehend to be a Fault, for the Reasons before alledged. Which if they were attended to, there would be great Accession to the repute of the *English* Clergy: tho' at present they that preach by Heart are not thought to be the best Pulpit-Men.

Thirdly, Not only the Judgment and Memory, but the *Invention*, *Wit*, and *Fancy* are to be employed in the preaching of God's Word. For all our natural Parts and Endowments being the Gifts of God, ought to be made use of in his Service, and therefore they should particularly contribute to *this* Great Work: and consequently Liveliness of Imagination, as well as strength of Memory and sharpness of Judgment, should be made use of in it. I do not mean we should give up our selves to be Fanciful and Poetical, as if *Parnassus* had been the *Mount* on which Christ preached. Nor do I mean forced strains of Wit, or light and flashy jerks of Fancy (which I have disallow'd of before:) but there is a lawful and commendable use of those Endowments, and that in matters of Religion, yea, even in dispensing the Divine Word. Tho' a Preacher must not indulge his Fancy, yet he is not forbid to exercise it in a Due manner. It being a Faculty that God hath bestowed, we are not to question but that it may be employed by us: and those who have a larger Portion of it than others, are obliged in this Sacred Work to shew their liveliness of Thought, and vivacity of Mind. These are observable not only in the best Masters of Humane Oratory, but in most of

of the Writings of the Bible there are some evident strictures of them. *Curiosty* and *Invention* are to be discerned in the Composure of some of *David's Psalms*, especially the 119th, where all the Verses of the several Parts or Divisions of it, which are 22, do begin with one of the *Hebrew Letters*, in the Order of the Alphabet. So that the Ingenious Contrivance, as well as the solid Devotion of that Psalm is to be taken notice of. In the Book of *Job*, in *Solomon's Song*, in *Isaiah*, *Jeremiah*, and some of the *lesser Prophets*, as well as in other Writings of the Old Testament, there are to be found the brightest fallies of Wit: and the Penmen of the *New Testament* have also their excellent Flights, especially *St. Paul*, as profound and judicious as he is, is eminent for the Briskness of his Thoughts, and the Elevation of his Expressions. Which shews that these are not unworthy of the Holy Spirit, or unbecoming a Preacher, and that they are not to be excluded the Pulpits.

At least, in those Discourses which are on special and more solemn Occasions, we should avoid saying mean and vulgar things, and our very Subject should elevate our Thoughts, and put us upon unusual Efforts. But there are some Preachers that run always upon the Flat, and discover none but low and groveling Conceptions, not above the level of ordinary and unpolish'd Brains, not above the common standard of unlettered People. As if their Office required of them to speak what is bare Sense, and no more. But 'tis a reproach to a Preacher, who hath such Excellent and Noble Subjects to treat of, to be flat and dull, to be dry and

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barren in his Discourses, to content himself with poor, dilute and frigid descants on the highest Matters, to present his Auditors with nothing but what is feeble and languid. We must raise our selves higher, we must aspire to vigorous Thoughts, to what is Masculine and Nervous, and shew some penetration and sagacity of Mind. I would not be mistaken, as if I intended by all this that a Preachers Discourse should have nothing in it but choice Entertainments of Wit and Invention: no, he is to have these sparingly and seasonably. He must moderate himself, and carefully avoid the perpetual Turns of Wit and Fancy. Especially he must not affect an Ostentation of these, for that is ridiculous in any Person, but much more in a Preacher. All that I design is this, that our Sacred Oratour imbellish his Subject as it becomes it and him: and surely all Wise-Men will grant that Wit and Invention cannot be better laid out than on the Best Subjects. Such are those that are Divine, and consequently we may shew some elevation and quickness of Spirit in treating of them, and we may lawfully set them forth with such Ornaments as these. In fine, I observe that those who find fault with it in others, applaud themselves, if in composing a Sermon they by chance light upon a little scrap or spangle of Wit.

Fourthly, The *Stile* and *Language* of a Preacher must favour of Study and Learning. There is scarce any one so happy as to speak well without some Art or Care, and therefore we are to make use of these, to embellish our Stile.
That

That I may not be mistaken, I will tell the Reader distinctly what I *do not* mean, and what I *do* by this. First, I mean not the affecting of an Artificial Turn of Words, nor a pretty Jangling of Syllables, which I spoke of before, and which heretofore hath been accounted a great Ornament of Speech. Nor do I mean a flaunting and lofty Phrasing of it; as if a Preacher were to appear in Bombast, and his stile was to be swell'd like that of a *Dithyrambic* Poet. I mean not a foolish abandoning of the Plainness and Simplicity of speaking: as I could take notice here that the Name of *God* is lately esteem'd low and mean. I could quote some great Pulpit-Haranguers who avoid that Word, as if they were afraid or ashamed of it, or as if it were not fine enough for them, but must be exchanged in all their Discourses for the *Divine Being*, the *Almighty*, the *Author of all things*, the *Governour of the World*, &c. And so they seldom or never use the Word *Christ*, but substitute another Title, as if these simple Names of *God* and *Christ* were not as great as those they use in lieu of them. It seems they fancy 'tis beneath them to mention these common Words, and they think they are a disparagement to their Stile.

Neither in the next place do I mean Dark Unintelligible Words, for these, as well as Fustian and Turgid ones, are too plain a Mock Pedantry. Yet some there are that affect Obscurity, and study to be not understood, and fondly imagine that this is learnedly done. At least, hereby they think to be applauded by some, for it was rightly observed by one of

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the Fathers of old, that * 'tis an easy matter to impose upon a Vulgar and Unlearned Audience, who are wont to admire what they understand not. And this we find true at this very day; that Sermon is best liked by some which is least understood. For the very Strangeness and Unintelligibleness of what is delivered, are enough to excite their Attention and Wonder. Which that Reverend Prelate and Celebrated Preacher knew, who, when his Country-Auditory began to grow dull in their Attention, and when some of them were preparing themselves to nod, presently recited two or three Verses out of the *Hebrew Text*, whereat they all started, and gave Ear to him. Whereupon the Good Man shewed them their Folly in listning to *Hebrew* which they understood not, but neglecting a Discourse in their own Tongue whereby they might be edified. Some of the Antient Philosophers had a Sense of this Humour of the common People, and complied with it in affecting Obscurity in their Writings, as † *Clement of Alexandria* hath observed. And (a) *Diogenes Laertius* saith of *Heraclitus* that he designedly writ so, *that he might not be understood by the Vulgar*, and which he thought would be the Consequence of it) *despised*. And perhaps this was the design of the *Gnosticks*, of

* Nihil tam facile quam vitam plebeculam & indoctam concionem linguæ volubilitate decipere, quæ quicquid non intelligit, plus miratur. Hieronym. Epist. ad Nepotian.

† Strom. l. 5.

(a) In *Heraclito*.

whom *Tertullian* tells us, * that *they made it their great Business to hide what they preached, if they may be said to Preach that hide.* We have some Preachers that affect a Crabbed Stile, and seem to be pleased with their being Intricate and Entangled. I have observed that this is the Fault generally of those that dive too much into Mysteries and Difficulties. They read the New Testament backwards (as if it were *Hebrew* instead of *Greek*) and begin at the *Revelations*. They are chiefly taken up with Obscure and Hard Passages, and thence their Stile is of a resembling sort. They cast a Mist before Mens Eyes, and darken all they undertake to speak of, by their Profound Unintelligibility. We are charitably to believe concerning some of them that it is not a wilful defect in their Stile, but a Fault that they can't help. But where it is the former, it is unpardonable, because it is supposed that a Man Preaches to be understood: and therefore it is absurd to amuse Men with Terms that they can't understand. And that is sufficient to prove that this way of speaking is not calculated for the Pulpit.

Nor do I mean any such thing as a spruce and quaint Stile, an endeavouring always to be Polite and Trim in our Language. * *There is an affected Fineness of Expression which by no means becomes the Pulpit,* saith the Bishop of Worcester. Some are much taken with an arti-

* Nihil magis curant quam occultare quod prædicant, si tamen prædicant qui occultant. Adv. Valentin.

† D. and R. of the Paroch. Clergy, p. 39.

ficial Beauty, and study for Gloss and Varnish, and think no Discourse acceptable, unless it be trick'd up with Flowers of Rhetorick, and smells strong of the Pagan Oratory. The Apostle speaks against this σοφία λόγου, 1 Cor. 1. 17. and tells us that the Converting of Souls, and the edifying of the Church of Christ were not managed by the *Wisdom of Words* and learned Harangues, neither by Philosophical nor Rhetorical Embellishments, such as the Grecian *Sophists* were famous for, who by their Declamatory Speeches and Starcht Orations inveigled the People, and gained their Applause: and that was the main thing they aimed at, which was unworthy of the Pretenders to *Wisdom*. On the contrary, St. Paul who had preach'd at Rome, and Athens, and Ephesus, and the most celebrated Parts of the World for Wisdom and Learning, tells his *Corinthians* that when he preached the Gospel to them, *he came not to them with Excellency of Speech or of Wisdom*, 1 Cor. 2. 1. that is, neither with artificial and haunting Eloquence, nor with the subtilties of Philosophy used among the Sages of Corinth: and v. 4 he saith *his Speech and his Preaching were not with the enticing Words of Mans Wisdom, but in the demonstration of the Spirit and of Power*, that is, a spiritual and powerful demonstration, such as the Evangelical Doctrine always carries along with it. And in other places in that Chapter he lets them know that the Evangelical Preaching consists not in Rhetorical Flourishes and Quaintness of Stile or Notion, but in such a simple and plain way of speaking as makes most for Edification. Many

are too squeamish and nice: no Expressions will please them; they are always boggling at Words, as if they were not fine and spruce enough. * We read that *Spiridion* at the *Nicene* Synod justly rebuked the Eloquent *Tryphylus* for such a fault as this. And a Preacher, above all others, is to take care that he be not guilty of this Folly, that he affect not needless Elegancy, that he be not over curious about Words, and strive to be florid and gaudy.

Nothing is more reasonable and accountable than this, if we consider that Truth loses its Native Beauty and Splendor, if it be adorned too much. Nay, it is to be feared that Truth it self will be lost where there is the Excess of Ornament. This fine sort of speaking, saith a † learned Father, is by no means to be reckoned the Teacher of Truth: for being too lavish, it disguises things, and hides from us the true Nature and quality of them. And that was a good Remark of another of the Antients, || that things themselves and the true meaning of them escape those Persons who are employed chiefly about Words. He meant it principally of Criticks and Grammarians, but it equally holds true of any Nice and Affected Speakers. By being too mindful of Words, they neglect the Reality of the Matters that are before them. And besides, too much Artifice and Ornament

* Socrat. Eccles. Hist. lib. 1.
rat. 2. De Cur. Græc. Affect.

† Theodozet. O-

|| Ἰὼς γὰρ τῶν λέγων ἔχομενς ἢ περὶ ταύτας ἀχολομενς διαδι-
δραμεν τὰ πείγματα: Clem. Alex. Strom. l. 2.

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of Speech may justly cause * distrust and suspicion in us, for these for the most part are made use of to set off Falshood: and 'tis observable that where there is most Art, there is least of Truth. This further may be said, that generally ordinary and trifling Matter is lapt up in fine and Artificial Words. It may be said here as † *Plutarch* relates of one that chid his Host for the Variety of his Dishes (as being too lavish and superfluous) but was answered thus by him, Sir, to tell you the Truth, 'tis all Hogs-Meat, but the variety of Sauce and manner of Cookery make it what you think it is. It is usually to be seen that very Common and Vulgar things are larded and set off by a luxuriant strain of Rhetorick. Where the Language of a Sermon is too florid, we may expect the Sense to be mean. Harangue and Levity most commonly go together.

Moreover, it is unreasonable to indulge ourselves in a vain Pomp of Rhetorick, because when we study to be spruce and superfine in our Stile, we lose the End of Preaching; for the Auditors attend to the Elegancy of the Phrase and Composure, and the Ear is delighted, but the Heart is not touched and affected. This (as a Great Man hath express'd it) *|| seems to be like stroking the Consciences of People with Feathers dipt in Oyl.* When they see a

* Cura verborum derogat affectibus fidem, & ubicunq; Ars ostentatur, Veritas abesse videtur. *Quintil.* l. 10. c. 4.

† In vita *Flaminii*.

|| *Bishop of Warcest.* D. and R. of the Parochial Clergy, p. 30.

Sermon run in a way of Quaintness, their Mind is upon that chiefly, and thereby a great deal of Harm is done: for by this Means Words are valued above Matter, Language above Sense, and Religion dwindles into a mere Sound, and the Life and Energy of it are devour'd.

Lastly, I will add, that nothing can be more contemptible than a Pulpit-Discourse too much adorn'd and trim'd. Nothing is more ridiculous than a Taudry and Finical Sermon. It is certainly a great Folly to affect to be Starch'd in the Pulpit, especially when the Matter is very deep and serious, and calls for Plainness and Neglect of Art. To blend these Gairies with the profound Mysteries of Christianity, is wholly incongruous and indecent. It becomes not the Divine Orator to study to be Florid and Nitid, to trick up his Discourse in a Modish Dress and Garniture. The Pulpit is a most improper place for too soft and effeminate a Stile.

Having hitherto shew'd what are the Defects and Blemishes in a Preachers *Stile*, I proceed now to shew the True and Just Ornaments of it. For there is a due shaping and ordering our Words which is of great use, and great care must be taken about it, that first it be Plain and Intelligible: Secondly, Natural and Proper: Thirdly, Clean and Neat. First, The *Stile* must be Plain, and fitted to the understandings and capacities of the Auditors. As the *Matter* of our Sermons must not be Obscure and Intricate (of which I spoke before) so the *Manner* of expressing our selves ought not to be of that

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that kind. Else we do but teach Men to be Ignorant, and instruct them how to know nothing. The Guides of Mens Souls should be very careful that their Discourses be such as the People are able to reach, and thoroughly understand. This was observed by the Teachers and Prophets of the Old Testament, who, to accommodate themselves to the Apprehensions of those they spoke to, illustrated the most sublime Truths by the most ordinary Comparisons, and such as the People best understood. And so the Great Shepherd of Souls, when he was on Earth, discours'd to his Hearers from things that were common, and vulgarly known. There never was a more plain and popular Preacher than our Lord Christ: for he taught the Multitude according to their own way and capacity. The Similitudes and Parables which he used were for the most part taken from those things which were daily in their view, and were familiar to them. Yea, he made use of Boys Play and Childrens Sport, Mat. 11. 17. *We have piped unto you and ye have not danced,* &c. designing thereby to move and affect his common and vulgar Auditors. And at this day the Dispensers of the Word should not disdain a plain and familiar way of addressing themselves to the People, and the using of vulgar Expressions and Comparisons in ordinary Auditories. Some are so shy and squeamish that they will not suffer any familiar or blunt Expression, any way of speaking taken from Ordinary and Mean Occurrences, to fall from their Mouths. But this is a foolish Niceness, and we see it was not observed by the best Preacher that ever was upon Earth.

Earth. He authorizes us not to boggle at the vulgar Phrase and Idiom, but to make use of them on occasion. There is a becoming Bluntness; and sometimes a Familiar Word or Saying is very useful and seasonable.

The Apostles likewise in their Sermons and Discourses took care to be understood by those that heard them. *St. Paul* particularly declares that *in the Church he had rather speak five Words, so that by them he might teach others, than ten thousand Words in an unknown Tongue*, 1 Cor. 14. 19. for he knew that the design of Preaching was not to amuse and astonish People with an unintelligible sound, but to inform their Minds, to build them up in their most Holy Faith, and to amend their Lives. This he thought was to be effected by a plain and easy way of teaching: and accordingly we find that this is made use of by him, and he brings in Allusions and Comparisons from all sorts of things, tho' never so ordinary, as from *wrestling*, Eph. 6. 12. from *running*, Gal. 2. 2. Heb. 12. 1. from Military Arms and Weapons, Rom. 6. 13. 13. 12. 2 Cor. 6. 7. 10. 14. Eph. 6. 11. from kindling of Fire, 2 Tim. 1. 6. from engrafting, Rom. 11. 17. from Sealing, Rom. 4. 11. 1 Cor. 9. 2. 3. 18. from *dice-playing*, Eph. 4. 14. from *drowning*, from *snaring*, 1 Tim. 6. 9. Yea, another Apostle uses three or four Metaphors or Similitudes at a time, to set forth one thing, as in *James* 3. 3, &c. where the *Tongue* is compared to a *Horses Bridle* or *Bit*, to the *Rudder of a Ship*, to a *Fire*, to an *Unruly Beast*. And there are many Metaphors and Comparisons in the Sacred Rhetorick of Scripture, which if a Preacher

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Preacher should now use, there are Thousands that would call it canting : but that ought not to deter him from making use of them, if there be occasion, that is, if he hath a mind to be plain with his Auditors. The *Greek Fathers* Sermons were called *Homilies*, because they were Familiar and Plain, and spoke in such a stile and manner as are used in ordinary Conversation. And from a passage which I have met with in * *St. Augustine*, it appears that the Preachers of old took special care to be understood by the People; and if they thought any thing they delivered was above the Capacity of those they spoke to, they took pains to explain it to them : whence that Good Father's Hearers cried out sometimes, whilst he was preaching, that they understood and took the meaning of what was said by him, and were well satisfied with it.

It behoves us then to mind this great task of a Preacher, namely, not to use Words that are Obscure, not to affect such a Stile as transcends the Apprehensions of these we speak to, but to deliver our Thoughts in such Terms as may best be understood, and to that purpose to use Difference of Expressions, that by these we may bring such as are of vulgar understanding to apprehend our Meaning. This is of great use in the Oratory of the Pulpit, for by a various Turn of Words we give Light to the same thing, and we help our Hearers to conceive those Ma-

* *Serm. 63. De Verbo Dei.*

ters which perhaps at the first offer of them were difficult and unintelligible.

But do I rightly reckon this among the sorts of *Learned* and *Studied Preaching*? Yes without doubt, for there is great Learning shew'd in Plainness. The Similitudes in the best Authors, as in *Homer* and *Virgil* are taken from ordinary, familiar and mean things. It is a great Rule given by a Great Master in the Art of Speaking and Perswading, * Let the first Qualification of Speech be Perspicuity. And we are told that one of the noblest Masters of Eloquence † made it his chief care to express the sense of his Mind in the clearest and plainest Terms he could. And this should be the Care of a Preacher: and he should esteem it a singular piece of *Learning*. There must be a great deal of Study and Pains to accomplish this well, I mean in some Persons, who have a crabbed and perplexed Stile, and therefore it can't be master'd but by Art and Diligence. Whence that of *Luther* proves true, || To preach plain and simply, is a great Art. He is a Learned Preacher who knows how to make his Hearers more Learned: and that must be by this way of Preaching. If he soars above their Understandings, he may as successfully read Lectures of *Algebra* to them. Wherefore I conclude that the Church-Oracles must not be Dark and

* Prima sit virtus Perspicuitas. Quintil. Instit. l. 8. c. 2.

† Præcipuam curam dedit sensum animi quàm apertissimè exprimens Sueton. in Octavio.

|| Coll. Metaph.

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Ambiguous. The Preachers Stile must not be Obscure and Cloudy. Pulpit Discourses ought to be like Diamonds, Clear as well as Solid.

The Second Requisite in a Preachers stile is that it be Natural and Proper. By which I mean that the Pulpit Eloquence ought not to be forced and strained, but must be free and easy. Especially those that are to preach often, should be Masters of this free and facile way of delivering themselves: otherwise Preaching will be uneasy and tormenting to themselves, and will be unacceptable to others, that is, to those that are judges of speaking: for what is violent and forced in Language will never please. Wherefore a Preacher must always give his Thoughts a natural and easy Turn. And in ordinary Sermons, it is best when the Words and Expressions are not much out of the usual way of Conversation and Discourse, and yet contain very useful and considerable things. I mean likewise that we use Words that are Genuine and Significant, well chosen and regular, and that we affect not any Expressions that are Obsolete, Uncouth, or Barbarous, that we have nothing in our stile that is superfluous or redundant, nothing that is bald and indigested. Again, I mean this, that our Language be not only proper in it self, but also with respect to the things treated of. That is, care is to be taken that the Words be fitted to the weight of the Matter, that no Expressions drop from us that are Indecorous, and disagreeable to it. Especially we must consider and weigh our Words when we treat of God and the Great Things of Religion:

gion: lest some unwary and unfit Words slip from us, and blemish our Discourses.

I wish I had not occasion here to take notice of some very Improper and Unbecoming Passages used by Preachers of Late. The Words *Fortune* and *Misfortune* are very common with them, but are very unbeseeming the Pulpit: By Gods Grace we may mould and fashion our own Fortune, saith one that I have often had occasion to mention: and he speaks this of the Opportunities and Advantages we have, whilst we are in this World, of working out our Salvation: which shews that the Word is very improperly (not to say, Prophanely) applied. *Fortune* is used half a score times by another in his *Practical Christianity*. So *unfortunate* and *Mens Fortunes* are Terms very frequent with a third in his *Sermons*: and indeed, with most of the Preachers that I have heard. But I take the boldness to tell my Brethren that these are not fit Words for a Divine, and they become the Stage rather than the Pulpit. I request them to consider that those Words *Fortune* and *Misfortune* have long since been exploded by the Christian Fathers, and the whole Church. They will find St. *Augustine* in his *Retractions* professing his Grief and Repentance because he so often used the Word *Fortune*. It is an Impious Word in Theology, in Christianity especially, and therefore I hope our Christian Preachers will discard it.

There are many other Instances of Indecorous and Unfit speaking in the Pulpit, which I am obliged in this present Undertaking, to take some notice of. One speaking of the fifth of

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November's Conspiracy, saith *It is such a Mystery of Iniquity as had been hid from Ages and Generations : such a Master piece of Villany as Eye hath not seen, nor Ear heard, nor ever entered into the Heart of Man.* I ask whether it be not a strong and improper application of those Words of Scripture which are spoken of a Matter of a quite different and contrary Nature. There should be, as the Apostle speaks, *a comparing spiritual things with spiritual,* 1 Cor. 2. 13. a suiting Divine and Spiritual Matters with Language that is most congruous and answerable to them, as *Castalio* well interprets that place. I proceed to take notice of some other Passages in the Sermons of the same Preacher ; as in his Exhortation to *Young Men,* *You may do a glorious, I had almost said a Meritorious thing, in cleaving stedfastly to God, and resolving to serve him.* Seeing we do not hold *Merit*, with those of *Rome*, this in my Judgment was unfitly spoken, altho' with an almost.

But those Speeches are more harsh and grating which I shall now mention. Speaking of the Danger of Death-bed Repentance, he saith of God ; *He is the hardest to be imposed upon of any one in the World.* As if God the maker of all things were to be represented to us as *one in this World*, and was to be compared with those that are capable of being *imposed upon*, tho' he is the *hardest* to be so used. At another time he applauds the Heathenish Saying of *Tully*, that *the Divine Nature may almost seem to be exactly framed for the Benefit and Advantage of Men.* As if God were made for Man, as if

if the Notion and being of a God were contrived for the advantage of Mankind, and the good of the World: which is a very irreligious Way of speaking concerning the Divine Majesty. And that approaches to it in the same Sermon, *To separate Goodness and Mercy from God, Compassion and Charity from Religion, is to make the two best things in the World, God and Religion, good for nothing.* As if it were fitting and decent to say that the Maker of all things is *one of the best things in the World*; or as if it were sufferable (even upon a supposition) to use such a vulgar Expression concerning God as *good for nothing*. Such another course way of speaking is that in the same Sermon, *What is Religion good for, &c.* And that seems to be unwarily said which immediately follows, *Better it were there were no Revealed Religion, &c.* That also I take to be an inconsiderate and improper way of speaking in a Sermon of another great Preacher, *God loves not himself merely because he is himself* (which would be a blind instinct rather than a reasonable Love) but *because he is good*. If this were said of a Man, it were something, because it is not essential to him to be Good and Vertuous, but to say it of God, whose Goodness can't possibly be separated from his Nature and Essence, is unsafe and unbecoming; and yet he repeats it, *God, saith he, loves himself not merely because he is himself, but because he is in all respects morally Good.* Such an ill saying is that of another, *our Saviour, to the best of his Understanding, made the best of our Cause.*

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Thus the Greatest Artists have their Failings sometimes : the most expert Masters of Language and Sense are found sometimes tripping, and uttering things in a less decent and fitting Manner. But tho' we can't always be exact in our Expressions, yet we must labour to avoid that Indecency and Rudeness of Speech which befits not the Subjects we are upon. The Rule then that is to be given here is this, The Style ought to be accommodated and suited to the Matter. And * this was a Rule observed by one of the best Masters of Oratory, Competitor in Fame with *Demosthenes*. This certainly is a very useful Direction for those that speak from the Pulpit. And to this and the purpose before mentioned *Learning* is serviceable in a Minister, to judge of the propriety and significance of Words, and to avoid Indecencies, especially with respect to the Matter he handles.

It is required in the next place that a Preachers Style be Clean and Neat, favouring of Elegancy, and a moderate strain of Oratory. He must not content himself, and sit down wholly with a vulgar way of Expression, but choose sometimes to be polite and elegant, to speak accurately, and to intersperse some studied Sentences and well composed Periods. It will be laudable to do this upon *solemn* and *special* Occasions : and at all other times a Smoothness of Expression, and an unaffected Neatness should be aim'd at. The Style should always be even, undisturbed, and uniform : and it should be

* Photius de *Æschine*.

suitable to the relish of the Age we live in.

Now, there is this heed to be given to the *Stile*, because first, it is *Comely* and *Decent*. Tho' an Antick and Fantastick Attire be ridiculous, yet a Graceful Dress is commendable, and adorns and Beautifies the Person that wears it. So is it in Language, a gaudy bravery is justly derided, but a Wise Speaker will cloath his matter in a becoming garb: for he knows it is not fit it should appear in Publick in tattered and ragged Vestments. Even the Discourses from the Pulpit should have Comeliness and Beauty, but no Paint, for the latter is needless where there is the former. *The Royal Preacher sought to find out acceptable Words*, as he saith of himself, *Eccl. 12. 10. Words of Desire*, (as the Original hath it) such as Wise and Sober Men would wish for and delight in, such as are mixt with some Gracefulness and Art.

Secondly, The choice and use of such Words is of great Force and Power. To be fluent, and to have a Command of fit Words is an accomplishment of singular Efficacy. Great things have been done by this, which all Histories speak of. *Jaddus* the High Priest went forth, and met *Alexander* the Great in his full March, and pacified him with a well-timed Oration. *Leo* the First, Bishop of *Rome*, appeas'd *Attila*, King of the *Vandals*, with a short Speech rightly address'd, and caused him to spare *Rome*. I will only farther mention what *Valerius Maximus* in his VIIIth Book and 9th Chapter relates of *Hegeſias*; he did in so lively

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a Manner represent the Evils of Life, that he stir'd up in the Breasts of his Auditor sa Desire to dispatch themselves: he left in their Minds such miserable images of things that they could not evade them and be rid of them but by killing themselves: in so much that the King of the Country forbad him to discourse on that Head, lest he should lose his Subjects. This shews the force of well placed Words, and Arguments framed with Skill and Art. And why should not the Pulpit-Rhetorick discover somewhat of this Power and Vertue? Why should not the Divine Orator give Proofs of the Efficacy and Charms of his Eloquence?

Thirdly, There is the *Example* and *Authority* of *Scripture* for this. For the Stile in the Old Testament is admirable in some places, being fraught with so many excellent Tropes and Figures, and beautified with the choicest Flowers of Oratory. Especially the exalted Stile of the Books of *Job* and *Isaiah* and the other *Prophets* is wonderful and astonishing. Nor are the Writings of the *New Testament* destitute of the most desirable Ornaments of Language: and there is scarce one Rhetorical Figure but may be found there. When it is said of our Saviour himself, and even by profess'd Adversaries, that *never Man spake like this Man*, John 7. 46. there is reason to understand it not only of the Majesty and Authority that accompanied his Words, but also of his Graceful Eloquence and Delivery. For tho' that be a Romantick strain which we meet with in the *Alcoran*, that many deserted Christ because he was too Eloquent,

yet

yet this we may embrace for a sober Truth, that his Elocution was very acceptable and Powerful, and had a marvelous effect upon his Auditors: and herein every Preacher should strive to imitate him. In St. Paul's Writings are Excellent Strains of Eloquence: for tho' the Apostle out of Modesty and Humility styles himself *rude in Speech*, yet he was a great Master of Language. Otherwise the Men of *Lystra* would not have given him the Name of *Mercury*: if his Tongue had not been well hung, if he had not been a very moving Speaker, they would not have compared him to the Spokesman of the Gods. And 'tis certain that, tho' he did not study for Words, and affect Phrases, yet many Passages in his Writings are very Fine and Polished, and in the whole he shews that he had a great Command of Masculine Eloquence. He would be hiss'd at as an *Ignoramus* that holds the contrary.

We can give the Apostle leave to charge himself with *Rudeness of Speech*: it being spoken with the same Humility that he said, he was *less than the least of all Saints*, and the *chiefest of Sinners*. The Humble St. Paul might debase and disparage himself, but we ought not to do so. Mr. *Le Clerc* and some other Writers are very blamable on this account, who professedly vilify the Apostle's Style and way of Writing, and represent him as one that understood neither Grammar nor Rhetorick, one that was not able to range his Words in good order, one that had no faculty of speaking. But the Great Masters of Speech, St. *Chrysostom* and St. *Augustine*, were of another Judgment; and so

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are many other great Judges of Language. They highly extol the Apostle's Stile in many Periods of it, and hold him to have been *rude in Speech* only in comparison of the Haranguing Rhetoricians, and the plausible Philosophers, and the false Apostles of that time, who used an Affect ed Stile to win upon the People.

Fourthly, This shews that we have a great Respect for those we speak to, and accordingly, that we will not present them with that which is mean and groveling. *Demosthenes* professed he should blush, if he should come unprepared to speak to a great Assembly. We shew we value our Auditors when we make Provision for them, and speak to them in acceptable Words. Some brag of a plain unpolished Stile, without either Welt or Gard : but herein they shew little deference and respect to their Hearers. Much more those that are rude and bald, squallid and slovenly in their Expressions shew a disregard and undervaluing of those they direct their Speech to, as if it were lawful to put them off with any thing. Especially in these Days, when Language is so improved, this is unworthy of the Auditory.

Fifthly, The Excellency and Nobleness of the Matter we treat of require that there should be nothing Coarse and Rustick, nothing rude and boorish. It is a Sign that we value the Subject we speak of, when we moderately adorn it, and give it a decent Dress. It is for the sake of our Matter that we cloath it in a due stile and comely Phrase. The Great and Sacred Things
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we discourse of are worthy of it. I look upon this as a good reason why a Preacher should employ his Eloquence in Divine Subjects.

It is *Objected* against what I have said under this Head, that it is usually seen where there is a strain of Oratory, there is little or no strength of Reason, and therefore I might forbear pressing the use of the former. To which I answer, I am not backward to grant that there is usually such a thing as a feigned semblance of *Oratory* without strength of *Reason* and *Argument*; but then I must add, that where the former is true and genuine, there is not wanting the latter, for it is not True Oratory, but Trifling Talk that is void of Good Sense. Logick and Rhetorick, Good Matter and Good Words, Solidity and Eloquence are not inconsistent. We must use Weapons and Armour that are not only Strong, but Glittering. A Preacher should be Rhetorical and Argumentative: he ought to excel both in Beauty and Strength. And tho' a Pillar is not the stronger for its Cornice and Frize, yet it is the more comely. Tho' Ornament doth not strengthen, yet it commends. And a Discourse is the more Acceptable for its Elegancy.

But it is requisite to insert this, that we need not strive to make a Sermon a Labour'd Piece *all over*. To endeavour to make the stile all alike, is a foolish Enterprize, and we see it ill succeeds. This is as vain as to attempt to be always the same as to the Matter, which is an impossible thing. Wherefore we must quicken the Language as the Matter will bear it, and we must

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use Ornaments sparingly, as in Apparel and Attire: for even these become Blēishes and Imperfections when they are continually used. Church Rhetorick degenerates into Lightness and Vanity if it be in excess. A Preacher must not be too Terse and Polite, nor form his Discourse according to the nicest Rules of Art. He must not so much as wish to speak exactly always. There is such a thing as Over-doing. Some are too Curious and Critical in the choice of their Words. We may complain of them as one of the Antient Limners did of another of his own Trade, they know not when to take their Hand off, they can't let the Piece alone when it is well: they are always mending it, and adding to it. Too much Care and Art are these Mens Fault. For they should know this, that their Discourses need not always be just and exact, and have all the Polishings of Art. That Man is an unskillful Artift who thinks he is bound to do his best at all times. He ought not to endeavour to make a General Muster of his whole Art and Skill in one Composure. There must be a carelessness sometimes as to the Stile: There is a Negligence that is commendable. We must not have a fond Ambition to *abound* in Polished Sentences and Regular Expressions. Affectation of Eloquence is one of the worst things in a Clergyman. Tho' he uses Art in composing and framing his Discourses, yet he should wisely conceal it, that they may not seem to be Artificial and too Elaborate, that they may not look all like Ornament.

The Conclusion of what hath been said under this Head is this, that tho' to be Over-curious
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in our Language and Expressions is very unbecoming the Work we are about, yet we must look to our Words, and never think we discharge the Preachers Office aright without this. We must first and chiefly be intent on our Matter, and then we must endeavour to express it in fit and apt Terms. Especially in Controversy and Decision of a Point our Expressions must be very just and proper. But at all times there should be a Clearness of Expression. We should labour to be Smooth, but not Slick. We should aspire to a Masculine Stile, and remember that we are Divines, not School-boys. And whenever we use big Words, we must be sure to have bigger Sense. So much concerning a *Preachers Stile*.

The fifth thing relating to Humane Learning, which is requir'd of a Preacher, is to put his Discourse into a *Method* which becomes a Man of Skill. This I may call the *Heraldry* of a Sermon, for it is the due *Marshalling* and *Ordering* of it, and giving every part its right place. But it may be said of an Immethodical Preacher, as one said of *Epicurus*, he hath * many things huddled and jumbled together, but nothing in order. *Heaps upon Heaps*, every thing is preposterous and confused. *A Mortar without a Pessel, and a Pessel without a Mortar*, as the *Jewish* Proverb expresses this Matter. But a Methodical Preacher disposes of things according to the Nature and Quality of them,

ἡ ἀθρόα ποικίλα, καὶ κατὰ τὰς εἰδὲς. Plutarch.

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he sets them in their proper Classes and Ranks, and thereby shews his own Judgment, and at the same time edifies his Hearers. First, I say, he evidences his own Judgment and Skill: for it is the want of those that makes Men preach confusedly, and utter things not digested and methodized. But it is a Sign that a Man is no Stranger to Logick, and that he hath penetrated into the true Nature of things, and sees the Dependance of one upon another, when he proceeds Orderly, and observes a due Connection and Coherence of the Matters he treats of. This shews that he thoroughly understands the Point he handles, and that he hath an exact view of it in all its Parts.

Likewise by using a good Method, he takes the right way to edify his Auditors. For Method is a great help to the Understanding, which is the first step to Edification. Now, this leading operation of the Mind is help'd by that Perspicuity and Plainness which are the inseparable Attendants of Methodical speaking. Thence this is called *Lucidus ordo* by *Horace*, because it renders a Discourse clear and perspicuous. To this end it hath been thought useful even among the Antients to distribute the Matter into Particulars. So the Royal Philosopher in his Eleventh Book of *Conversation with himself* hath Ten Considerations or Helps against Anger, which he reckons up distinctly one after another, first, secondly, thirdly, &c. *Eusebius* in his *Evangelical Preparation* and *Demonstration* doth frequently use the same way of numbring his Heads of Discourse.

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* *St. Chrysostom* assigns Eight Reasons why God inflicts Diseases and other Calamities on those that are Good, and he names them all eight in order expressly. And this Division of Discourses and Sermons into Numeral Heads, hath justly obtained in all Christian Churches to this very day, it being of great Use and Necessity for the Methodical delivering of any Truths to the People. By this means a Preacher musters his Forces, and brings them up in Order of Battle, and thereby doth Execution with them.

Again, *Method* is a help to the Memory as well as the Understanding, and on that account is requisite in a Preacher, in order to the Peoples Edification. They will easily remember those Discourses in which we are not abrupt and confused, tumultuous and disordered, but pass from one Part and Member to another in good Order and Method. But a loose and dishevel'd Discourse, wherein is no coherence and consistence of the Parts, will soon be forgot, unless it be this thing only in it, that it was confused, and Immethodical, and deserved not the name of a Sermon, but a Rhapsody, a Farce, a rude Medley. And further, in the commendation of Method it might be adjoyned that this contributes towards an acceptable Conciseness. For it is want of a right digesting and marshaling of things that makes a Discourse exceed in length. Wherefore a Preacher must mould his Discourse into such a Form as shall not take up too much room. He must so cut out his Work,

* Homil. I. ad Pop. Antioch.

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and place it in good Order, that it may be delivered within a convenient time.

These are the Great Conveniencies of preaching in Order and Method : tho' no Man ought to enslave himself to exactness of Method in every Discourse. But if he be wholly a Stranger to it, he is a Rhapsodist, not a Preacher, and his Sermon is a Chaos rather than a well-order'd Discourse.

Sixthly, He will have occasion at one time or other to shew he is not unacquainted with the other, yea with all the Parts of *Humane Learning*. There is skill in the *Tongues*, which is necessary to understand the Scriptures in which God's Will is originally expressed. The *Jewish* Priests had the Bible in their own Tongue, and therefore they were not to be at the Pains to learn another in order to the understanding of those Writings. But it is otherwise with us, we are not born with *Hebrew* or *Greek*, in which the Old and New Testament were written, and that makes it necessary for us to study those Tongues, for we shall have occasion frequently to consult the Fountains, and sometimes to quote them, that is, when the Original Word is more than ordinary remarkable and emphatical, and contains more in it than the Word by which it is rendred. When we preach to a Congregation that is a mixture of Gentry and Clergy, or of other knowing Men, who tho' they are not profess'd Scholars, yet understand more than their Mother Tongue, it may be proper and useful at such a time, and on the occasion before mentioned, to quote the Scripture in its own Original, There

There is *Grammar* necessary, to avoid Solecisms and Improprieties of speaking, and to understand the force of Words. There is the *Critical Art* which is requisite in a Preacher, that is an ability to judge of the Original Copies of the Bible and other Authors, skill in the Etymology and Derivation of Words, their Dialects, Propriety, Congruity, Analogy, Ambiguity, and more especially an insight into the Words, Phrases, Stile, Chronology, Contexture, Authors and Penmen of the Holy Scriptures. This *Sacred Criticism* is rightly stiled * *the proper Learning of Divines*, tho' those that said it have no reason to arrogate to themselves (as they do) *a particular Reputation, as most skilful in it*. For they, that is the *Unitarians* have no Reputation among the truly learned for this, tho' they make a great shew of it. They study Criticism only to serve their Turns: they fly to this way of Evasion, because they are destitute of all others. But there is a True and Laudable Criticism, and that which is Sacred and Divine: and our Preacher should employ himself in it, that he may have a right understanding of the Holy Scriptures. And to this he must annex the *Rhetorick* of the Bible, for there are in these Writings fundry Tropes, as Hyperbole's, Ironies, Allegories, Metonymies, Metaphors, Synechdoche: and there are several Figures, as Paranomasia's, Climaxes, Anadiplofes, Oxymorons, Hysterologies, Hypallages: besides those that affect the whole Sentence or

* An Exhortation to a free and impartially Enquiry, &c.
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Oration, as *Aposiopeses*, *Epanorthoses*, *Apostrophes*, *Prosopopæia's*, *Auxeses*, *Periphrases*, &c. And no man can well preach without some Skill in these. It is to the credit of *Poetry* that there are Six *Poetical Books* in the Old Testament, namely, *Job*, *Psalms*, *Proverbs*, *Ecclesiastes*, *Canticles*, *Lamentations*; besides several *Songs* and *Poems* inserted in other places.

There is the *Jewish Learning* which consists in the knowledge of the *Rites*, *Laws*, *Antiquities*, *Proverbs*, *Usages* and *Customs* which were among the *Jews*, and is of great use for explaining several Texts of Scripture. There are the Writings of the *Fathers*, *Bishops* and *Antient Doctors* of the Christian Church, which a Preacher must by no means be ignorant of. There are the *Councils*, *Canons*, *Sanctions* and *Determinations* of the Christian Churches (especially in the First Centuries) which it is a Reproach to have no Knowledge of. There is *Ecclesiastical History* which is of singular Use in Divinity, and there is a necessity of being acquainted with it. There are the *Histories* of *Various Nations* and *People* which must be consulted, because they relate those Transactions which are of great use in the Life of Man; especially those which contain Maxims of Law and Government, as *Thucydides*, *Polybius*, *Livy*, *Tacitus*, &c.

Then as for *Philosophy* both Natural and Moral, a Divine must have an insight into it. Without the former it is impossible to understand fully the First Chapter of the Bible, and sundry other places in the Old Testament which treat of Things that directly appertain to *Astronomy*.

Astronomy, and other Parts of *Physicks*. Therefore it is requisite that we should have some knowledge of the Situation and Motion of the Heavenly Bodies, that we should understand the peculiar nature and quality of Animals and Vegetables, of Minerals and Metals and Precious Stones, which are so often mentioned in the Scriptures. In both the Testaments there is mention of several *Countries*, *Regions*, *Seas*, *Rivers*, &c. which can't be understood unless we have some competent Knowledge of *Cosmography* and *Geography*, whereby we are instructed in the particular description of the several parts of the World. Without the latter, that is, Moral Philosophy, a Preacher will be deprived of the choicest part of Humane Knowledge, which is so serviceable for the furnishing us with Right Principles, and regulating our Lives and Actions. When we are warn'd *not to be spoil'd thro' Philosophy*, it is necessary that we have some general account of the Philosophy and the Corruption of it that was at the time when *St. Paul* writ. We cannot be without *Logick*, which is the key to all Sciences, as well as Philosophy, for by this we learn the Art of Reasoning, and know how to marshal our Thoughts and Ideas of things, and how to frame right Definitions of them, and to discern the Fallacies wherewith false Arguers would impose upon us.

There is a skill in *Laws* which no Publick Teacher of others should be wholly a Stranger to, because here are the Rules of Justice and Honesty, and rendring to every one their due, and here are particular *Cases* and *Decisions* of them

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them by which Men may set their Consciences aright. It is requisite that a Divine should have a knowledge of the Body of *Imperial Laws*, where there are several Passages concerning the *Sacred Trinity*, and other great Articles of Christianity, and concerning the *Church*, and its *Constitutions*, and of the *Clergy*, and of several *Hereticks*, &c. And our Own Laws and Constitutions should be looked into, for they are in some parts agreeable to a *Divine*, as some part of Divinity is to a *Lawyer*, as we may satisfy our selves from the *Reports* of our late learned *Lawyers*, more particularly Judge **Vaughan*. In short, the necessity of intermingling Humane Literature in some Discourses from the Pulpit appears from this, that the Writings of the Old and New Testament are stock'd with all kinds of Learning, and therefore a Preacher ought to have some insight into them.

Here I will propound this, that seeing *Jewish*, *Christian* and *Heathen* Records are of great use sometimes for illustrating or confirming the great Matters of our Religion, it can't be a Crime in an Evangelical Preacher, if on a fit Occasion, he alledges and produces the memorable Passages which these Writings offered. I would not be mistaken, I do not intend hereby a rude haling in of Authors, or quoting as many Expositors as we can find upon the Text. For as the *Rabbies* say in the like Case, there are so

* See the Cases entituled *Thomas Hill*, vers. *Thomas Good*, *Harison* vers. *Burwell*.

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many various Opinions and Expositions of Interpreters on the place that an Ass can't carry their Books. And truly he is an Ass that will carry them, or so much as quote them all. Wherefore I do not intend an immoderate heaping up of Authors, and loading a Discourse with them. It is folly to affect a Multiplicity of Citations, and a pompous ostentation of Reading. If there be very frequent Quotations of *Greek* and *Latin*, they savour of Pedantism. Nor do I mean that every Vile and Trifling Saying should be quoted in a Sermon, as sometimes we see practised. There are some that will alledge a frivolous Saying out of a Poet, which is too simple to be spoken in plain Prose. They will bring out some pitiful Shreds of *Greek* and *Latin*, which they themselves would be ashamed of if they were in *English*. But certainly this sorry Frippery and Brokage, these Ends of Gold and Silver are unworthy of that Place where the Preacher shews himself.

Nor do I intend any Impertinent Quotations, such as are unseasonable and foreign to the Business, and for which there is no occasion. It must be owned that there is no little Folly and Weakness shew'd in such Productions as these. And so likewise there is in quoting of Authors that are of no Credit and Repute, for they being of no Authority, the Persons we speak to have no reason to confide in them. The *Turks* may as well rely (as 'tis said they do) on the Sayings of Madmen and Fools. Nor do I intend that we should vainly cite Authors for our Opinion who little favour it, and whose Words make nothing for it, if they be well examined. We

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must never strain Authority, and stretch a Writers Words beyond the true Intention and Meaning of them. Lastly, no Preacher is to make use of other Mens Sayings so much as to leave no room for his own. Some strut in borrowed Plumes, and all that they deliver is the Decoction of other Mens Writings; which they make use of to support their own Idleness, or because they know their own Thoughts are not worth uttering.

Thus we see what *ill Use* may be made of Quotations, and to what *ill Purposes* they may serve. But if they be unaffected, and moderately used, if they be pertinent and suitable, if they be remarkable and weighty, and worth the rehearsing, if they be taken from Authors that are worthy to be credited, and if they be such as we know their Meaning makes for us, we may certainly determine that they may and ought to be made use of, and they are of great Use and Advantage towards the confirming of what we say. For there is a necessity sometimes of the Testimony of others, for backing what we have delivered, for clearing some Matters of Fact which we have occasion to mention, for supporting and establishing the Doctrines we treat of, for explaining the Holy Scriptures which we handle, and for illustrating and embellishing the Heads of our Discourse. The making use of Authors is very Antient, yea, it hath been practised when there hath been no Formal Quotation. Thus the Greatest and Bravest Men have taken Liberty to express that in their Writings in their own Tongue which they met with in another. The Old Roman Poets represented

sentent that in *Latin Verse* which they found in the *Greek Poets*: thus *Ennius*, *Pacuvius*, *Accius* take Sentences from *Æschylus*, *Sophocles*, *Euripides*. So *Plautus* and *Terence* translate the Sayings of *Demophilus*, *Philemon*, *Diphilus*, *Menander*, *Epicharmus*. Tully is beholding to most of the Antient *Greek Poets* and Philosophers. *Virgil* borrows many things from *Homer*, *Hesiod*, *Pindar*: *Livy* takes from *Polybius*, *Cornelius Celsus* from *Hippocrates*, *Apuleius* from *Lucius*, &c. But besides this, there hath been in use among the Antients a plain and downright citing of Authors, as we find in *Tully*, *Macrobius*, *Plutarch*, and several others.

And we see that the Inspired and Evangelical Writers disdain not this way. *St. Jude* in the 14th and 15th Verses of his Epistle, quotes a Passage out of an Antient Prophecy of *Enoch*, which was in that Apostle's time in Writing. *St. Paul* in 2 *Tim.* 3. 8. refers to what he had read in some *Jewish Authors*, who furnished him with the Names of *Jannes* and *Jambres* two of the *Egyptian Magicians* that contended, with *Moses*, who are particularly mentioned in those *Jewish Records*. And at other times he makes use of the Suffrage of *Heathen Writers*: thus *Evil Communications corrupt good Manners*, (1 *Cor.* 15. 33.) is a Sentence taken by him out of *Menander*, a *Gentile Poet*, who hath this *Senary Iambic Verse* in his Comedy entituled *Thais*. And this Apostle quotes an Hemistich out of *Aratus's Phenomena*, in his Sermon to the *Athenians*, *Acts* 17. 28. And an Hexameter taken out of *Epimenides* *περί τῶν θεῶν* is cited by this Apostle in 1 *Tim.* 12. 11

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is not then below an Apostle, or any other Minister of Christ to alledge the Saying of an Heathen, when there is occasion for it. A Preacher of the Gospel may quote a *Greek* or a *Latin* Author, tho' a Pagan. Much less then is it unbecoming a Preacher to make use of the Testimony of *Christian* Writers, both Antient and Modern. But it will be said St. Paul quoted only the sayings of *Greek* Authors, which is as much as if we should quote *English* ones, for *Greece* was St. Pauls Native Country; therefore this doth not justify the using *Latin* and *Greek* in *English* Discourses.

To which I answer, There is good Sense in *English*, and may there not be so in *Latin* and *Greek*? And is it the worse because it is presented in its Native Colours and Clothing, and to those that know it in that Dress? for we suppose it not to be designed for the Vulgar. Again, I answer, it is as justifiable to use *Latin* or *Greek* in an *English* Sermon, as it was to use *Greek* in *Latin* Discourses: but of this latter we have several Instances, and in the Writings of those that were of great note for Learning. *Cicero* in his Epistles hath above sixscore *Greek* Sentences and Quotations: and particularly in the 13th Book, Epistle 15th, he hath no less than seven several *Greek* Verses out of the Poets: and we may observe that that Epistle was writ by him to *Cæsar*, and we can't suppose that he would be *Pedantic* when he was addressing himself to so great a Person. *Macrobius* in his *Somnium Scipionis*, hath above five Hundred *Greek* Sayings, Phrases and Citations: and in his *Saturnalia* he hath abundance of them.

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Aulus Gellius quotes *Plato* in *Greek*, and *Plutarch* frequently inserts *Latin* Words (tho' in *Greek* Characters) into his Writings. And this use of a foreign Tongue is allowable when it is more expressive and full than the Mother Tongue. (*a*) *Tully* assents to this; and (*b*) *A. Gellius* gives this reason why he quotes *Plato* in *Greek*, because the *Latin* doth not come up to the Propriety of his Words. (*c*) *Cardan* allows of this: and we find (*d*) *Budæus* defending this (*e*) Mixture of Tongues: and *Albericus Gentilis* doth the same. Thus we see what is the Sentiment of the best Judges, and what was the Practice of the best Masters of Language. And we may see much of this in the Writings of the Old and New Testament: the former having great variety of Words besides the *Hebrew*: and in the latter there is a great number of Words of other Tongues, because they were thought to be more expressive. From what hath been said it appears that there may lawfully be something of this in some *English* Sermons, if there be cause for it: not only a *Jewish*, a *Greek*, or *Latin* Author may be cited, but sometimes their very Words.

We must not look for Examples of this Nature (that is, citing of Authors who writ in in those Languages) among the Antient Fathers and Preachers of the *Latin* Church, for

(*a*) *Græcis licet utare cùm voles, si te Latina fortè deficiant.* I. Acad.

(*b*) Lib. 10. cap. 22.

(*c*) De Sap. lib. 2.

(*d*) De Pæ. l. 2.

(*e*) De Linguarum mixturâ.

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most of them had no Knowledge of the *Greek* or *Hebrew*, and therefore sat down contented with their own Tongue. And for the same Reason some of the *Greek* Fathers never used any *Latin* Words or Sentences in their Orations or Sermons: and others did it not, because to *Greek* Ears all *Latin* Words seem'd as 'twere Barbarous. But it is not so with *English* Preachers, they do or should understand those Tongues, and the sound of them is not offensive either to them or to their Hearers. For I suppose all along, whilst I am defending the use of those Learned Languages in the Pulpit sometimes, that they are used not before a Country or Vulgar Auditory, but a Knowing and Learned one, or one that partly consists of those that are such. And I also suppose that a Sermon is not clogg'd with much foreign Language, and that all the Heads of it are not ript with *Latin* (as was the Modish way of preaching heretofore) and that the Quotations are not too Numerous and Thronging. On such Suppositions as these an *English* Sermon may sometimes favour of the Languages, and be furnished with *Jewish* and *Gentile* Records, and the Testimony of the Fathers and other Christian Writers.

And for this we have the Practice and Example of some of the Celebrated Preachers of our Age. I will mention but two at present, the late Archbishop and the present Bishop of *Ely*: the former of whom in his Sixth Volume of Sermons is full of Quotations out of Heathen Authors, *Greek* and *Latin*. Sometimes two or three Pages together are replenished with the
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Sayings of Plato, or Tully, or Arrianus, or Porphyrius, Antoninus, Seneca, or other great Professors of Morality. In his Sermon entituled, *The Wisdom of being Religious*, he quotes the *Latin* Poets very plentifully, four or five Verses at a time, yea, in that very Discourse we have Sixteen Verses together out of *Lucretius*. He hath Six Verses at a time out of the same Author, in his Sermon on *1 Tim. i. 11. Vol. 6. p. 78.* And the same number of *Latin* Verses is quoted in his second Sermon on *Luke 12. 15.* And among several other Sermons, there is scarcely one but hath a *Latin* Sentence. And as for the other Eminent Preacher I named, it is well known that he makes use of the best Writers, and with great Choice and Judgment sets them before us. And this may be truly said of him, that by consulting his Writings we may know who are the best and choicest Authors. I do not know any Man hath made more use of his *Learning* in Preaching than Mr. *Kelsey*: his Sermons are fraught with all sorts of Humane as well as Divine Notions and Authorities.

But the generality of our Preachers of late reject all *Quotations*, too many of them those out of Scripture, but the most those that are to be had out of other Writings, whether Christian or Profane. And they are not contented only to make no use of them, but they inveigh against those that do. Which, as I apprehend, proceeds in some of them from one or all of these Causes. First, it is observable that the first Men who set up in this way, had a very small stock of Reading, tho' their Natural Parts

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were considerable. They took to this way because they could do no otherwise, that is, they had no acquaintance with Authors, especially the Antients, and those that writ in the Learned Languages. They never minded them at first, and now it was too late to do it, and therefore the best way was to inveigh against them. I am sufficiently assured of this, that the want of Skill in Authors, especially *Greek* ones, hath hindred many a Mans quoting them. They have no relish of the excellent Language and Sense of the Antients, and therefore it can't be expected they should make any use of them in the Pulpit. Sometimes they forbear from those Tongues, lest they should give the Words a wrong Pronunciation, especially those of the *Greek*: as is too common among those that venture upon pronouncing them. Again, as the Ignorant, so the Lazy are not much guilty of quoting Authors. They have not taken the Pains to converse with them formerly, and now they are unwilling to set themselves to that laborious Employment. For such it is, if it be done with Care and Diligence, and therefore the Slothful would be excused from extracting the best and choicest Testimonies out of Writers, in order to the applying them on fit occasions.

Pride and Self-Conceit in others are the cause of this neglect. They have a very low esteem of what the Antients did, and they prize themselves above them. * *Socinus* acknowledges no

* *Traſtat. de Magiſtratu.*

Man living to be his Master and Director in those Doctrines that he taught. And we have some of the same arrogant Humour, they brag that they are beholding to none for their Notions: They use no Authors but themselves. They think and say they can utter much better Sentences than are in the Old Fathers and other Writers, and therefore they will not honour them so far as to quote theirs.

This is done by some out of *Consciousness*, because they are sensible that their Doctrines agree not with the Writings of the Antients. It is remarkable that since the abhorrence of Quotations hath prevailed in our Pulpits, there hath been a very great defection from the main Points of Christianity. Indifferency and Scepticism have in a manner born date from the time that this usage hath taken place. The laying aside of *Authority* hath introduced a visible Corruption in our Theological Discourses. The reason is plain, Preachers and others have thrown off a deference to the Determinations of the Antients, and bid defiance to what others have said, that their own extravagant Thoughts and Inventions might bear sway. They have run as far as they can from the assertions of others, and have mightily inveigh'd against *Ipse dixit's*, that thereby the Notions of their own coining might pass Current, and might be the more greedily received. They know that if they should cite other Mens Opinions and Arguments, it would be a disparagement to their own, if not a confutation of them. This I take to be one great Reason why the producing of the Words of Eminent Men, who have treated well
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on the Subjects they undertake is of late disused.

Having said this, I will now briefly establish the *Reasonableness* of the contrary practise, and shew how accountable it is that a Preacher, upon a due occasion, and on a fitting Subject, and before an agreeable Auditory, should make use of the Suffrage of Good and Authentick Authors, and even of Heathen ones, if the matter requires it. First, It is useful and satisfactory to know what others have thought and said upon the Subject, and to tell others what they say; for some times Truth is more acceptable from anothers Pen or Mouth than from our own. Besides, *Testimony* is one Topick or way of Proof which is used by all Speakers, where the Matter will bear it. There is no Orator but makes use of *Authority*, where he can fairly use it, to perswade and convince. Further, Quotations argue Ingenuity. For whereas some grossly borrow from other Mens Writings, it were more fair to *own* their Authors, it were ingenuous to *mention* those they are beholding to. Moreover, that is but the just Recompence of the Pains which Learned Men have taken in their Writings. This ingenuous acknowledging of their Worth is what is due to their Memory. We deservedly honour them by mentioning their Names and Works with respect and deference, and by reminding the World of the usefulness and excellency of their Writings. And this may be said likewise, that here is an Encouragement to others to bless the World with worthy Performances of the like Nature. Again, it may be useful to alledge several Passages out of *Gentile* and *Prophane* Authors,

thors, because they do in many things bear Testimony to the Truth of the Holy Scriptures both of the Old and New Testament, as I have largely proved in another place. There are many Truths which they are but * *unjust Possessors of*, (as one of the Antient Fathers speaks) and we may lawfully challenge them as ours, because they properly belong to us, and ought to be made use of by us.

And further yet, it is convenient to tell our Christian Auditors what Heathens said and did, to upbraid many of them for not coming up to the Acknowledgments and Practices even of Heathens. One that was the drierst Pulpit man that ever I heard, and superstitiously shun'd the naming of Authors in his Discourses, yet confesses that † *It is lawful to quote Heathens, that we may shame our selves where we fall short of their Vertues*. And this Shame may work Repentance, when we find that the Duties commended to us by Christ and his Apostles, and which we are deficient in, are urged and often practised by those that are Strangers to Christianity. So much shall suffice to be said in confutation of that idle and fond Conceit that our Holy Religion is not to be confirmed by the Testimony of Humane Authors. I only urge this again, that the Quotations be made use of in those Assemblies where there are no such weak Heads as are offended at the noise of *Greek* and

* Si quæ fortè vera dixerunt, ab iis, tanquam ab injustis possessoribus in nostrum usum vendicanda. Augustia. de doct. Christi. l. 2. cap. 40.
 † *Shelton's Moral Vertues baptised Christian*, p. 39.

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Latin; and that we make use of no Citations but those that are just and apposite, and carry Authority with them: and lastly, that we take care to make a plain difference between Humane and Divine Testimony, between the Writings of Men, and the Word of God, and that we never presume to equal the one with the other.

And now I return to establish my former Assertion, that a Preacher must be a Man of Universal Learning. He must be acquainted with all Useful Authors, and understand the chiefest things in them. He must be a Linguist, a Grammarian, a Critick, an Orator, a Philosopher, an Historian, a Casuist, a Disputant, and whatever speaks Skill and Knowledge in any Learned Science. *Tully* requires all this in an * *Orator*, *Vitruvius* all Arts in an *Architect*, and it is certain that there is no kind of Art or Skill but may be some ways serviceable in every Faculty and Profession, there being a *Common Tye* and a kind of *Cognition* between all Sciences, as was long since † observed. This is more signally visible in the Art of Preaching: it is requisite in a Complete Divine, and an Accomplished Preacher that he have an Universal Skill, because he hath a Vast Sphere to act in,

* Nemo esse poterit omni laude cumulatus Orator, nisi erit omnium rerum magnarum atq; artium scientiam consecutus. De Oratore.

† Ἐπικουανῶσι πᾶσαι αἱ ἐπιστήμαι ἀνάλλαι. Aristot. Analyt. poster. Omnes Artes quæ ad humanitatem pertinent habent quodam commune vinculum, & quasi cognitione quadam inter se continentur. Cic.

and, as *Maximus Tyrius* saith of a Philosopher,
* He is to speak to all Subjects, and therefore
must be made up of all Knowledge and Learning.
For as all Arts serve one another, so they
serve Divinity too, and are someways requisite
in a Preacher.

Of which *Julian* the Emperor (commonly
called the *Apostate*) was very sensible when he
forbad the Children of Christians to be brought
up in Philosophy, and in the Books of the *Eth-
nics*, for he saw that the Christians by reading
those Books took occasion thence to confute
the Opinions and Customs of the *Gentiles*, and
withal to strengthen and establish their own Re-
ligion, and in many Points of Moral Vertue to
Benefit and Advantage their Notions. *Theodo-
ret* assigning the Reason why the Emperor for-
bad the Study of Humane Arts to the Christi-
ans, gives it thus from his own Mouth, * *Lest
thereby the Christians should so sharpen and re-
fine their Discourses, that they should be able to
grapple with the most subtil Disputants among the
Gentiles. Thus we shall be slain with our own
Weapons, if the Christians be permitted to peruse
our Books, to consult our Poets, Orators and Phi-
losophers: for they will soon confute us out of our
own Writings, and our own Authors will testify
against us.* Thus *Gregory Nyssen* saith of his

* Πρὸς πάντας ὑπὲρ πάντων ἀρμόσιος ὁ τῷ φιλοσοφῆσαι λόγῳ. *Dis-
sertat. 37.*

† Ἴνα μὴ ἀκονόμενοι τὸν γλῶσσαν, ἐπαίμας, πρὸς τῆς διαλεκτικῆς
τῶν Ἑλλήνων ἀπαγίῳσι. — Τὸς οὐκ οἶσιν γὰρ ἀπὸ τοῦ κατὰ τὴν πα-
ροιμίαν Βαλδύμεθα, &c. *Lib. 3. cap. 7.*

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Brother Basil that * he caught the Gentiles in their own Nets, he confuted them by their own Learning and Arts. And the same was done by Irenæus, Athenagoras, Justin Martyr, Tertullian, Cyprian, Lactantius, Arnobius, Eusebius, Augustine, Theodoret, they successfully baffled the Pagans out of their own Writings. But tho' this be not our particular Case, we deal not with profess'd Pagans, yet we have to do with those that have taken up some of their Principles, and we are to grapple with such as make use of Humane Literature to defend their false Opinions: so that there is need of Art and Letters to encounter this sort of Adversaries.

I need not attend to what some Object, that this was not the way of the *Apostles*. They were Illiterate Men, and had no insight into Arts and Sciences, and yet were the best of Preachers. This was a Plea in *Gregory Nazianzen's* time, as he tells us himself in a little Treatise of his concerning *Bishops*. There were those, he saith, that laboured to excuse their Ignorance by alledging the example of the Apostles, among whom were silly Fishermen and Mechanicks; Men of no Letters. But that Pious and Learned Father answers this foolish Cavil of theirs by shewing the great difference between the Apostles and the Preachers of the succeeding-times, between the Primitive Dispensation and that which followed. The Apostles and first Preachers of the Gospel were endued

* ΕΝΝΩΝΕΝ ΔΙΑ ΤΩΝ ΙΔΙΩΝ ΑΣΤΕΡΩΝ ΕΥΑΓΓΕΛΙΣΤΑΙ ΕΚΔΙΟΥΝΤΑΙ. In laudem Basilii.

with extraordinary Gifts, but it is not so since. We must with Study and Industry attain that which they were Masters of by an immediate assistance of the Spirit. We must take pains, and acquire our Knowledge in Divinity by Care and Diligence. In vain then is it suggested, that Preachers now have no need of Humane Learning. It may as well be urged that they should be Fishers and Tradersmen, for that was the Attendant of the other Dispensation. But now the Case is altered, and Acquired Learning must make up the defect of those extraordinary Endowments which were in the Apostles times. Especially now in an Age, wherein there are able Adversaries that oppose the Truth, it is fit that those whose Office it is to detect and confute their Errors, should be Men of Learning. If any of my Brethren in the Ministry would be further satisfied concerning the Usefulness of this in the Study of Divinity, they may consult St. *Augustine's* Second Book of the *Doctrine of Christ*, Chap. 15. where this Matter is excellently discoursed of, and whence it appears that a Complete Divine must be one that hath acquainted himself with all or most of the Learned Arts; insomuch that it may be said of him (as *Jerom* saith of some of the Fathers and Lights of the Church) that * it is hard to tell which of these two is most to be admired in him, his Humane Learning, or his Knowledge of the Scriptures.

* Nescias quid in iis primum admirari debeas, Eruditionem seculi, aut Scientiam Scripturarum. Epist. ad Magn.

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But this is not said as if there were an *Absolute Necessity* of Humane Arts and Sciences in order to preaching the Gospel; as if every one that is in that Office were indispensably obliged to be so qualified. *Bezaleel* and *Aholiab* had skill to work in Gold, but all that were employed in erecting the Tabernacle, could not do so. It is not to be denied that mean Parts and Abilities with great Sincerity and Integrity may suffice in some, and we see they sometimes prove very useful and effectual in the Ministry. The Moon, tho' void of Native Light, and tho' a small Body in respect of the Fixed Stars, yet affords more light to Men than any of them, even of the first Magnitude. Some Churchmen of weak Abilities may be more serviceable in their Function, than some of the great Lights that move in a higher Sphere. I question not but Providence may make these Persons instrumental to the greatest good: yea, we see that God hath made use of them to do considerable Service in the Church. We read that when Learning was low, and the Church was not supplied with those that excell'd in this Quality, Mean and Illiterate Persons, who were of great Honesty, were made Clergymen, and were signally useful towards the edifying of the Christians they preached to and presided over. Here that of *St. Augustine* is true, * *It is better that the Preacher should offend against the Rules of Grammar, and exact speaking, than that he should not be understood by the People.*

* Enarrat. in Psal. 138.

All this is granted, and yet our Assertion is true, that Learning is of *great use* in Preaching, and that this Office can't *completely* be discharged without some measure of skill in the Tongues, and in Humane Arts and Sciences. I know it is thought by some that Preaching is an easy Work, and * every one can say something of the Scriptures, and talk upon a Text. A little Study makes a Pulpit-Man: a Bible and a Concordance and a few sermon Notes will set him up. According to this Perswasion we see that any body is thought good enough to be employed in this Work. The most unfit and unworthy Persons are set about it. The bluntest Tools are oftentimes pickt out for this purpose, and if there be any Dull Youth in the Family, he must serve to make a Preacher.

† *Si duri puer ingeni videtur
Præconem facias.*

Preaching is but a knack, at the best, and the dullest may learn it. A *Schollar* and a *Preacher* are in common acception two things. But this is a very great mistake, unless it could be proved that Preaching among us is as easy a task as 'tis among the *Turks*, where it is only repeating certain Sentences out of the *Alcoran* every

* Sola Scripturarum ars est quam sibi passim omnes vendicant. Hanc garrulus anus, hanc delirus senex, hanc sophista verbosus, hanc universi præsumunt, lacerant, docent antequam discunt. Hieron. Epist. ad Paulin.

† Mat. i. 5. Epigr. 56.

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Fryday, which is their *Sunday*. These Repeaters commonly apply themselves at other times to Handycraft and Trades, which they may well do, and not hinder themselves in their other Employment.

But our Preachers have enough to do, and it will take up their whole time to do it well. This is not an Art that is soon learnt, this is not an Accomplishment that is easily gained. He that thinks otherwise, is as weak and foolish as the Man that Married *Tully's* Widow (saith *Dio*) to be Master of his Eloquence. The Excellencies of this Nature are not to be attained in such a manner, Real inward Endowments are not purchased by outward Acquisitions, but by Personal Care and Industry. Wherefore we are to betake our selves to these; and particularly with relation to the matter now in hand, we must know that a Preacher ought to be furnished with a good stock of all kinds of Learning. He must understand all the Profound Points, and all the Practical ones, and nothing must escape him. And then it will be easily granted that a considerable Time must be spent in making provision for this. The *Jews* were forbid to gather the Fruit of their Trees which were newly planted: the product of the three first Years was not to be eaten. The Moral of which is this, without doubt that Novices are to stay and ripen, and not to come into Business suddenly and abruptly. Those especially who are designed for the greatest and weightiest Work, ought not to be hasty and precipitant, but to take time to concoct their rawness, and by leisure and industry make themselves fit and mature for their

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Divine Employment: that so at length they may be *Workmen that need not be ashamed*, that is, in respect of any *Unskilfulness* and *Unfitness*, for which some have reason to blush and be confounded. In a Preacher much Thinking and Meditating are required: and in short, the Stile, Method, and Matter of his Sermons must discover that he had been in his Study before he came into the Pulpit. And all this must be done, not to make a shew of Art, but to move and affect the Souls of Men, to work on their Spirits and Consciences, and to gain them unto God and Religion, which is the principal Design of every Preacher, and to which all the rest that I have been speaking of is but subordinate and subservient.

V. The Fifth Qualification of Preaching is, that it be *frequent*. We are to take all *Occasions* of instructing the People, and we are *often* to *inculcate* the same things. Herein we follow our Saviour, who often at the sight of a great Concourse of People, was moved to preach to them. An Opportunity was offer'd of doing Good, and he took it. To this purpose all Places were made use of by him, a Mount, a Field, a Ship, a House. And the Apostles were as willing to accept of all Opportunities of Preaching as their Master. It is recorded of St. Paul that he *hasted to be at Jerusalem on the day of Pentecost*, Acts 20. 16. Not that he was hasty to go and keep the Festival, but (as a Pious Father interprets it) he was earnest to be at Jerusalem at that time * because of the great re-

* *Chrysoſt. Hom. in loc.*

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sort of the People thither at that Season. On this Account it was that the Apostle made such hast to be there, that he might preach the Gospel to great Multitudes of People, in hopes of doing the more good, where the Assembly is so numerous. And so we find that at other times he went to places of Publick Resort for that Reason: he was present at most of the Publick Meetings in the Cities and Towns he went to, because there was a Probability of converting more Souls, and bringing over greater Numbers to the Christian Faith. This *frequency* of preaching the Word is conformable to that Apostolical Resolution, Acts 6. 4. *We will give our selves continually to the Ministry of the Word.* And it is according to St. Paul's own Injunction, 2 Tim. 4. 2. *Preach the Word, be instant in Season, out of Season.* Not that we are to do any thing that is really and truly *out of Season.* The Apostles Words are not to be understood so, (for nothing Unseasonable is enjoined in Christianity) but he means that, upon great and urgent Occasions, Preaching may be at such times as *seem to be unseasonable.* We ought not only to *take*, but sometimes to *catch* at Seasons of doing good to the Souls of Men. Not only the usual and ordinary Times of Discharging this Office are to be embraced, but we are to make use of those that are extraordinary, if we see good reason for it.

However, This is our standing Duty, to dispense the Word of God *frequently.* And we have the Example of the most Famous Lights of the Church for this: They preached not only on the Lord's Day, but on other days of the Week,

Week, as is clear from some Passages in St. (a) *Chrysoſtom*, St. (b) *Auguſtin*, St. (c) *Am- broſe*. In the Churches of *Alexandria*, there was preaching on *Thurſdays* and *Saturdays*, ſaith *Socrates* the Eccleſiaſtical Hiſtorian, *Book 5. Chap. 21.* and he adds that this was the Cuſtom of thoſe Churches, and that *Origen* was the Man who firſt ſet it on foot. That they interpreted the Scriptures, and taught the People publickly on *Saturdays*, is attelted by St. *Auguſtin* in (d) one of his Sermons, and by *Socrates* and *Nicephorus*, and other Writers. St. *Chryſoſtom* intimates in (e) ſome places that he preached thrice a Week. And from other places it appears that he preached to the People ſeveral days together, to wit upon extraordinary Occaſions, as when there were great Commotions and Diſtractions at *Antioch*: and ſometimes in *Lent*, eſpecially in the Paſchal Week. At which time *Auguſtin* and *Gaudentius* preached oftner than at other Seaſons, as is manifeſt from their Writings. This gives an account of *yesterday* and *the day before* which we meet with in (f) ſeveral of *Chryſoſtom's Homilies* on *Genesis*, and in his *Homilies* on St. *John's Gospel*, and in his Sermons on the *Parables*, and other *Discourses*. And St. *Auguſtin* more than once

(a) Often in his Homilies.

Tract. 46. in Johan.

Serm. 44.

ad Pop. Antioch. Hom. in Matth. 15.

(b) Serm. 82. and

(c) De Sancto Latrone.

(e) Hom. 5.

(d) Serm. 43.

(f) Homil. 3, 6, 7, 8, 14, 16, 17, 18, 24, 25, 27, 28, 31, 34, 35, 36, 39, 40, 42, 44, 46, 48, 50, 51, 52, 55, 57, 58, 59, 63, 65.

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mentions his Preaching (g) yesterday. It is evident also that sometimes they preached twice in a day, as appears from St. Chrysostom's First Homily concerning *Lazarus the Beggar*, and from his 9th and 10th *Homilies* to the People of *Antioch*, where he defends and applauds this practice as useful and necessary : and from his 10th *Homily on Genesis*, where he reproves those that absented themselves from his Sermons in the Afternoon. and he exhorts them to come, and not excuse their Absence by pleading that they had made themselves unfit for hearing by their Dinners. St. Basil in (h) one of his Sermons tells his Auditors that he will put a Period to it, lest by being tedious he should indispose them against the Afternoon's Discourse. This was the practice of the Preachers of the Christian Churches of old, and there is the same Reason why there should be frequent Sermons at this day.

In general we are to know this, that the frequent inculcating of Divine Truths and Exhortations flowing from them is of singular use and benefit. There is the like quality observable in the *Word of God* that there is in *Rain*, which descends in unintermitted Drops, and makes some impression even on the hardest Bodies, not by its force and weight, but by its often falling. Such is the Nature of the *Word*, and therefore it is by the Holy Spirit compared to *Rain*, *Deut.*

(g) Qui Hesterno die affuistis. Conc. 2. in Psal. 33. Hesterno die perveneramus usq; ad istum versum. Conc. 2. in Psal. 48. & in aliis locis. (h) Hexamer. Hom. 8.

32. 2. and in the Sacred Language *to teach* and *to moisten as with Rain* are express'd by the * same Word: and it is remarkable that the Hebrew Word *Moreh* signifies both *Rain* (*Joel* 2. 23) and a *Teacher*, *Job* 36. 22. Which may intimate to us the Nature of teaching the Word, it must be *gently*, but *often* dropt and distill'd. There must be *Precept upon Precept, and Line upon Line: here a little and there a little*. The same things must be urged several times, the Remedies must be often applied, the Plaister must be kept on, for some Time and Stay are requisite for its Operation.

More particularly, the reason of frequent Repetitions is seen in this, that so many of our Hearers are ignorant and dull of understanding. Where Men are of mean Capacity, and have made but little Improvement of what they have hitherto heard, there we shall find it necessary to reiterate the same Instructions, and to press them often. And this must be done also because People are *Forgetful*. They are generally diverted by Business or Pleasure, so that they let slip a great part of what we deliver to them: which makes it necessary that we *repeat* our Instructions to them. The Book of *Deuteronomy* had its Name from this, it being thought needful to Reiterate the same Laws, and inculcate the same Injunction on the *Israelites* which they had before. And in the New Testament we

* *Jarah.*

† *Remedia non prosunt nisi immorentur: quis medicus egros in transitu curat? Sen.*

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find *St. Peter* telling those he writ to that he will not be negligent to put them always in remembrance of those things (which he had now and before commended to them) tho' they knew them, and were established in the present Truth, which he now wrote of, 2 *Pet.* i. 12. And again, v. 13. I think it meet to stir you up, by putting you in remembrance. And further yet, v. 15. I will endeavour that ye may be able after my decease to have these things always in remembrance. Which was done not only by committing to Writing his Instructions and Exhortations, but also by often Repeating and Urging them on the People, so that by that means they should be able to retain them a long time.

I am not ignorant that there may be *Excess* here, there are *Vain Repetitions* in Sermons, as well as in Prayers, that is, when they are to no purpose but to lengthen out the Discourse. Some are unconscionable Repeaters, they make the last *Sunday's* Provision serve the greatest part of the next. A Man may pick out of Twenty Sermons Two or Three that contain all that is said in the rest. This is not fair Preaching: yea, it is very nauseous thus to repeat so often the same thing in the same Words. Others dwell too long upon one Subject: they mar the Melody of their Discourses by touching upon one String too much. Some are always Preaching on the Reasonableness of the Christian Religion, or against Atheism, as if their Auditories were wholly made up of *Infidels*. It is true, the number of Atheists is very great, but when we have sufficiently appeared against that sort of Men, I thing it is too much honouring them
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and their Cause to be always speaking of it, and them. We should not take too much notice of them, but rather slight them : The attending to their Arguments promotes their Cause.

But yet, notwithstanding this, there is very great use, if not necessity of Repeating and Ingeminating the same Truths, and often insisting on the same Great Heads of Christianity. We do not pretend to discover to the World Truths that were never heard of before, we undertake not to preach a New Gospel, but to press the Old one. Our main Work is to be the Peoples Remembrancers, to be constant Monitors to them of their Duty, to bring the Contents of it up close to their Minds, and to fasten them upon them. To which end it may be sometimes requisite in the Close of our Discourses to * *recapitulate* the most important Heads and Particulars we had been treating of, that our Auditors may carry away with them those Brief Memorials of their Duty, which are the Sum and Abstract of what we have delivered. And by any other good and proper ways that we can think of, we should endeavour to refresh their Memories, considering that the preaching of the Word was not instituted only to inform Men of what they were ignorant of before, but to remind them of what they knew well enough, but had

* Ubi ad calcem Concionis deventum erit, brevi epologo, quo Argumentum ac Capita totius concionis renarrat, utatur (sc. Concionator) id enim ad captum ac fulciendam memoriam auditorum, plurimum fecerit. Concil. Colonienf. primum. par. 6. can. 25.

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forgot. The end of Sermons is not only to Instruct, but to Inculcate: not only to remedy our Ignorance, but Forgetfulness. Whence it follows that Sermons must be *Frequent*. And so they must on another Account, because of the *Obduracy of Mens Hearts*, and their backwardness to Practice. If a knotty piece of Timber be to be cleared, the Strokes must be doubled and redoubled. In a resembling manner, when we deal with hard and obstinate Minds, our Exhortations must be reiterated, our Reproofs must be again and again repeated, and with great force laid on.

If we consider likewise, that our Hearers are not always in the same disposition and temper of Mind, and that we can't deal with them so advantageously at one time as at another, we shall be forward to approve of the *Frequency* of Publick Instructions and Admonitions. *In the Morning sow thy Seed*, saith the Wise Preacher, *and in the Evening withhold not thy Hand*, for *thou knowest not whether shall prosper, either this or that*, Eccl. 11. 6. We should lay hold on all times and opportunities, because we know not which of them will prove most successful, and at what particular and critical Season we shall be able to move and affect our Hearers to good purpose. Wherefore let every Occasion be made use of; and we should rather exceed, than fail on the other hand. It would not be unseasonable to distribute our publick Exhortations among the People, not only on the Lord's Day, but at other times, as on days of *Solemn Fasting*, and *Thanksgiving*, or on the account of any Great and Remarkable Occurrence that is to be im-

improved for the Benefit of Mens Souls. Sermons that are preparatory to the *Sacrament* of the *Lord's Supper* are of excellent use; and I do not see why there may not be sometimes at the celebrating of the *other Sacrament*, the like practice, to remind Men of their particular Duty on that occasion; especially seeing the generality of persons are so neglectful in that matter. And I apprehend that at the *solemnizing of Matrimony* some good Admonitions from the Pulpit would be very useful, to direct Persons to a proper demeanour of themselves in that State of Life. And other Opportunities of Publick Instructions might be wish'd for. For I think we are tyed up too close, not to be permitted to exercise this Office in any part of the Week, if occasion be.

But above all, *Funeral Sermons* are of singular use, for the administering solace to the Friends and Relations of the deceased, and asswaging their immoderate Grief, as also for commemorating the Vertues of the Departed, if they were Eminent for Goodness and Holiness, and for exciting the Hearers to imitate them. This sort of Funeral Entertainments was usual in the first Ages of the Church (of which we are ascertained from the Writings now extant of *Gregory Nazianzen*, *Jerom*, *Ambrose*, and fundry other Fathers) and they ought to be continued still, if they be rightly performed, that is, if none but those whose Lives we are sure were Religious and Exemplary, be the Subject of our Praises, and if we never prostitute our Calling in the commending and applauding of those of another Character.

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rafter. There hath been a great failing here, for some seem to have for this Occasion a Set of Praises, and like the common Herse-Cloth it serves at all Funerals. There are so many Vertues and Good Qualities which they intend to run thro', and they resolve to make those Persons owners of them when they are dead, who had little or nothing to do with them when they were alive. To make up the Pand-gyrick, they must be so exorbitant as to borrow Encomiums from those that really deserve, and apply them to those who do not. I was never forward to promote Orations on the Dead, because it so frequently proves a Mercenary Employment: yet I have not wholly baulk'd this Subject, because Examples are very forcible, and this Degenerate Age hath so few Patterns of Vertue and Goodness. I was willing therefore to lay hold upon a Good Example, when it was offered to me, and to commend it to my Hearers. Yea, I have not refused to take notice of the least Instances of Piety and Sanctity, that so Religion might be encouraged, and the meanest Essays of it might receive a due Commendation and Testimony. But the chief and main end of Sermons at Funerals is to remind all of their Frail and Mortal Nature, and to exhort them to make good Use of their short Life; that when this is expired, they may enter into an immortal and endless State of Happiness. On this account these Discourses should not be laid aside, they having a vast influence on People at such a time, when their Minds are tractable and flexible, when their Hearts are softned and mellowed with Grief and

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Compassion, and when they are most capable of Divine Impressions.

Again, Preaching should not be Rare, because of the great Importance of the Matters discours'd of. For where the Subject is very weighty, there all Wise Men allow a frequent handling of it. *As we said before, so say I now again*, saith the Apostle, *Gal. 1. 9.* A Preacher may deliver the same thing *again*, he may at several times insist upon and enforce the same Doctrines, because they are of the highest Concern. They cannot be sufficiently urged, if we consider the Worth and Excellency of them.

Next, There ought to be frequent Preaching, because there must be frequent Hearing. It is requisite that our Bodies be daily supplied with Meat and Drink: there is the like necessity for the constant receiving of our Spiritual Sustenance, that our Strength, Growth, and Activity may be promoted. We are told that * there are several Animals that live a great while without Nourishment, but then we are also told that they are dull, flegmatick and unactive Creatures. Which may be applied to the present Case, for tho' those that are careless and unactive in Religion content themselves without frequent supplies of spiritual Food, yet none that are lively and stirring, and delight to make great progress in Religion can be without a constant recruit. *They desire the sincere Milk of the Word, that they may grow thereby*: they come often to hear, that they may incessantly practise.

* Fortun. Licet.

Lastly, Let the Dispensers of the Divine Word be invited and encouraged to exert their Office with great *Affiduity* and *Constancy*, because they will hereby improve their Talent. The Nurses Breasts afford the more plenty of Milk by their being drawn. The oftner we dispense that *sincere Milk of the Word* (as we find the Apostle files it) the more able are we to do it, and the faster doth it increase upon us. We need no body to tell us that Exercise facilitates Action : and besides that it doth this in its own Nature, it hath the same effect by the Divine Blessing. This excellent Art which I am treating of, advances every day by Use : the more it is exercised, the greater perfection it hath. We add to our Stock by a continual Traffick : and whilst we teach others, we improve our selves.

These are the Reasons why the Preaching of the Word should not be seldom performed. Tho' I know there are those who would be well contented if our Ministers enter'd their Pulpits, as the High Priest among the Jews did the Holy of Holies, once a Year only. Or at least, they would rest satisfied if Preaching in *England* were as seldom as it is, in the vast Kingdom of *Russia*, that is, twice a Year (namely, on New-Years-day, and *John Baptist's*) excepting only an Homily sometimes out of *St. Chrysostom*. If we may give credit to a late * Writer, there are no Sermons at all in the *Abyssine* Churches, only

* Ludolph. Hist. Abyss.

Prayers and Reading the Scriptures. And the time was when Preaching was very rare with us : and the Church-Walls were the best Preachers, as when Texts of Scripture, were written and painted there, which was first practised in King *Edward* the First's Reign. But it is a singular Proof of the Divine Goodness and Favour to us now, that *great is the Company of Preachers* : and no Nation under Heaven abounds with this Blessing more than we.

VI. Sixthly, This Office must be managed with great *Discretion* and *Prudence*. It was long since observed * that there is no Creature so Morose and Froward, and so hard to be pleas'd as Man, and consequently he is the most difficult to be Managed and Governed. Wherefore here is room for *Prudence* to exert it self, and to order every thing so discreetly with reference to the Persons we tender our Instructions to, that our whole Performance may be the more acceptable to them. We must, according to the Apostle's Example, *teach every Man in all Wisdom*, Col. 1. 28. that is, with the greatest Art and Skill to move and influence upon them. There must be this *Wisdom* and *Skill* shewed in the several Particulars that were spoken of before, there must be a *Discretion* to govern them all. But now I will mention some more Proper and Direct Acts of Discreet and Prudent Management which must be observed in our Discourses from the Pulpit. The Gene-

* Nullum animal morosius, est, nullum majore arte tractandum quam homo. Sen. De Clement. lib. 1.

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ral Rule is this, that what we deliver must not only be good and laudable in it self, but it must be *Suitable* and *Pertinent*. But the more *Particular Directions* are these; A Preacher should accommodate himself to the *Thing* he treats of, to the *Persons* he speaks to, to the *Occasion* of his Discourse, and likewise to the *Time*.

The first Rule of *Discretion* and *Decorum* is this, that the Discourse be pertinent to the *Subject* which he undertakes to treat of. I speak this because there are some that divert their Hearers with needless Digressions. They hook in what they please into a Sermon. They might as well have taken any Text as that they do, for the Text and their Discourse are nothing a kin. Such act very indiscreetly, for tho' the Discourse be never so Learned and Good, yet it is *Impertinent*, which argues *Indiscretion*, and that of so high a Nature that it makes what they say unacceptable to all Wise Men. A Preacher ought not to hale in his Sermon things that are foreign to his Matter before him, tho' they be in themselves good and excellent. There is a time to treat of all things, but let us do it in Order and Season. If they lie not in our Way, we are to say nothing of them.

Not that all Digressions are to be absolutely condemned, because they may *sometimes*, and *on occasion* be made use of, but they are never to be indulged. There are some Good Authors that have been guilty of Excursions: so *Pindar's Odes* consist more in them than in the main Subject. *Plutarch* is Happy in his Digressions. *Montaign*
starts

starts out of the way to good purpose sometimes. *St. Augustine* converted a *Manichee* by falling into a Discourse against those Hereticks, tho' (as he confess'd) it was alien from the Matter which he was preaching about. A Man may be permitted to go a little out of the way; to put others so happily into it. *Latimer*, when he was Old, had a Text that served for all Purposes, *Whatsoever things were Written aforetime, were written for our learning*: he could bring any Subject or Place of Scripture under this Head. *Dr. Jackson* was an admirable Person, and one of excellent Notions and Reading, yet his Discourses generally fly off from his propounded Matter or Text: tho' this must be said, that when he digresses, he saith greater things than several others when they stick to their Subject. But however, neither he nor any other Man is to be an Example to us in the way of Roving: for Impertinency is a Fault, where-soever it is. He that ranges and flies out, and keeps not to his Matter, is justly to be blamed.

And so is he that alledges Texts impettinently, as is the manner of some: they solemnly quote Chapter and Verse, but foolishly misapply them: they quote Scripture, tho' it be nothing to their Purpose. Whatever these Persons may think, this is a great Abuse of the *Bible*, yea, I may deservedly call it; a Prophaning it: for a Man may speak Scripture, and yet be Prophane. The Words of *Ausonius's* Obscene *Fescenine* are taken out of *Virgil*, a sober Author. A Man may borrow Phrases and Expressions out of the Holy Book; and yet abuse them: We see among the *Enthusiasts* that Nonsense is dress'd up in

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Scripture Phrase, and they talk the Language of the Inspired Writers, and yet there is not a Word of God in all they speak. To avoid this Miscarriage, let the Preacher take care of one thing, that is, to be Pertinent: and then both the Scriptures that he cites, and the Discourse that he inserts them into, will be suitable and agreeable. Let him not run away from his Text, nor ramble from the Matter which it naturally suggests to him: but let him cut off all Superfluous things, and such as have no cognation with the Subject he hath before him. It is the great Skill of a Preacher, and 'tis the great Grace of Preaching to keep close to the Argument. And he that observes this Rule, is a *Workman that needs not to be ashamed.*

Secondly, A Preacher must use *Discretion* in accommodating his Discourse to the *Persons* he speaks to. This contains in it these two things, that he treats Men according to their *inward* and *mental*, and also according to their *outward* and *worldly* Condition. First, The Prudence of a Minister discovers it self in differently treating Persons according to their Inward and Spiritual Condition. He ought to consult the Ability or Weakness of those he hath to deal with, and accordingly to apply himself to them. This Instance of Prudence was visible in our Infallible Instructor, *he spake the Word unto them, as they were able to bear it, Mark 4. 33.* All Auditors are not alike, and therefore he suited his Doctrine to their different Capacities and Conditions. *I have yet many things to say unto you, but you cannot bear them now, saith our Lord*

Lord at another time, *John* 16.12. He forbore to deliver some Doctrines to them, because they were not capable of receiving them. His Apostles and Disciples thought that his Kingdom should be a Temporal one (for that was the *Jewish* Notion of the *Messias*) and he suffered them to keep that Perswasion for a while, and did not suddenly correct them for it. For he knew they were not able to bear the contrary Opinion, and therefore he connived at them, and by degrees labour'd to rectify their Conceptions. So we find him using an Obscure way of delivering himself in some places, and perplexing his Discourse, and speaking ambiguously, because he would not be understood at present. And the reason of it was because those he spoke to were not fit to receive his Doctrines, if they were delivered in plain and downright Terms.

And this Prudence was used by the Apostles, they adapted their Discourses to the different Conditions of those they preached or wrote to. They always observed a Congruity and Fitness in what they propounded. But *St. Paul* was most eminent for this, as his Writings clearly demonstrate. He propounds to the *Corinthians* the Double Method which he uses in the discharge of his Ministry, and wishes them to look to their Behaviour: for accordingly as he finds that, he intends to proceed either Mildly or Roughly. *What will ye? shall I come unto you with a Rod, or in Love and the Spirit of Meekness?* 1 *Cor.* 1. 21. He will be a Boanerges or a *Barnabas*, a Son of Thunder, or a Son of Consolation, as their carriage requires.

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He tells the *Galatians* that he must *change his Voice*, Gal. 4. 20. that is, he must be sharp or mild, rough or smooth as he sees occasion. He acquaints others whom he writes to that *he speaks to them after the manner of Men, because of the infirmity of their Flesh*, Rom. 6. 19. that is, he suits himself to their Capacities, because of their Weakness in Spiritual Things. This Ministerial Prudence he further discovers in what he saith in another place, *I have fed you with Milk, and not with Meat, for hitherto ye were not able to bear it, neither yet now are ye able*, 1 Cor. 3. 2. The meaning is, he consulted their Weakness, and condescended and stooped to it in the manner of his Preaching. And this Prudence ought to be discernable in every Minister of the Gospel; as he finds his Auditors, so he must manage his Applications to them, and accommodate one part to the weak, and another to the strong.

The Apostle *Jude* gives the same Direction, 22, and 23 *Verses* of his Epistle, *Of some that are seduced and corrupted have compassion, use them mildly, rebuke them gently, making a difference between these and those that follow, and others save with fear, proclaim the Terrors of the Lord to them, rescue them by harsh Means, pulling them out of the fire, freeing them from the Danger and Misery they are in by severe and sharp dealing with them.* If this Advice was given to private Christians (as 'tis here) it much more belongs to the Publick Guides and Overseers of Mens Souls. They by vertue of their Office and Function are to treat Sinners according to their Condition, they are

to be Mild and Gentle to those that are tractable, but towards those that are obdurate they are to use Severity. *Alkali's* or *Acids* are to be administered by them, they must be sweet or harsh according to what they see in the Persons they have to do with. It is a Rule to be observed by Preachers, saith One that was a Master in that Faculty, * They must neither exasperate Mens Minds by being too Rigid and Severe, nor make them proud and insolent by too much Lenity and Submission, but prudently and warily observe a Mean as to both these in their speaking. And this further is to be considered by them, that all Sins and Sinners are not alike. Some offend out of Ignorance, because they know not their Duty; and some out of Inadvertency and Carelessness, because they mind it not; and others out of Wilfulness, because they resolve to be vicious. Now, here is Wisdom to distinguish between these Persons, and to deal with them accordingly.

So likewise as to the Persons that are to be Reproved, great Discretion is to be used. *Nathan* surprized *David* into an acknowledgment of his Fault: by a Parable which he propounded, he forced him, before he was aware, to pronounce Judgment against himself. Thus Great Persons are to be wisely prepared to receive Reproof. And whether they be of a higher or lower rank whom we reprove, we must al-

* Μὴτε τῷ σκληρῷ τραχύειν, μὴτε τῷ ὑπερῷ κατεσφαίρειν.
 αὐτὸν ἰούλῃ, ὡς εἶπαι περὶ τὸν λόγον, μακάριον τὸ μέτρον ὑπερβαίνειν.
 Greg. Naz. Orat. coram Concil. Constantinop.

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ways shew our selves tender of their Reputation, and give them a full Proof of this, that it is from Compassion, and not from an intention to expose them to Shame, that we mention their Faults to them. And in order to this, we shall do well to look into our selves, and to take notice of our own Failings and Defects. For God hath made the Speaker subject to the same Infirmities with the Hearers, that by this means there might be a Bridle on our Tongues to check us from an inordinate and too bitter inveighing against the Offences of others. And in several other respects I might shew how we ought to have a great regard to the Conditions of the Persons we speak to.

And the Reason of it is plain, because of the great Difference that is between some Hearers and others. See how it is in the Bodies of Men: according to their Constitution, or what they have used themselves to, their Abilities alter. A Turk will eat an Ounce or two of *Opium*: but half a Quarter of it will kill another Man. Physicians use not the same Medicines for all, for all are not equally capable of them. So Minds, as well as Bodies, are of a different make, and consequently are not able to bear the same thing: and therefore we must not treat them alike, if we design to do any good upon them. A Minister is, as the Apostle saith of himself, *a Debtor to the Wise and the Unwise*, Rom. i. 14. His Office obliges him to preach to all sorts of Persons, weak and strong, ignorant and knowing, scrupulous and confirmed, humble and proud, meek and obstinate, desperate and presumptuous, and he must influence

fluence upon all these by different Ways and Methods. He must, as the Apostle's Example invites him, *become all things to all Men*. Yea, he must, as the same Apostle did in the like case, *be crafty, and catch them with guile*, 2 Cor. 12. 16. Sometimes not the best Reasonings, but those that are Popular and most Plausible are to be used. When we deal with those that are weak, 'tis lawful to use Arguments that are none of the strongest, for these will prevail more than the most Solid and Accurate Discourses. For as the late Bishop of Worcester well remarks, * *There is a Closeness and Strength of Reasoning which is too elaborate for common Understandings*. We must remember that we have *Sheep and Lambs* to feed, as our Saviour reminded St. Peter: and we must wisely and prudently distribute to both their particular Provision.

Nay, † The same Persons must not be applied to after the same manner always. It is with Instructions as 'tis with Medicines sometimes, by being often used they lose their Operation, therefore they must be changed. || A Pastor and Teacher must be various, he must make use of Diversity of Arguments and Applications. It is a Rule in Husbandry, not to sow the same sort of Grain several Years together

* D. and R. of Paroch. Clergy, p. 30.

† Οὐ πάντες τὰ αὐτὰ ἀρκούντες βοηθήματα, εἰδὲ πάντες τοῖς αὐτοῖς διαφθεύονται. Ibid. Pcl. L 4. Epist.

|| Πλείστον εἶναι δεῖ τὸν ποιμένα ἢ διδάσκαλον. Cedren. Hist. Comp.

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on the same Land, and the like is to be observed in sowing the spiritual Seed, we must change the kind of grain, and sow such as the Soil at present requires. *Every Scribe that is instructed unto the Kingdom of Heaven, that is, every Minister that is fitted to preach the Gospel, is like unto a Man that is a Householder, who bringeth forth out of his Treasure things new and old, he furnishes his Guests with all Provisions that he knows will be acceptable to them, new as well as old.*

Secondly, The Prudence of a Preacher is seen in his different applying himself to the *Outward Quality, State, Condition and Denomination* of Men in the World. If he discourses before Magistrates, then it is proper to suggest things that belong to their particular Case. If before other Great and Rich Men, and Persons of Quality, his Subject and his Style must in some manner discover what rank of Persons he preaches to. If to meaner Persons, and to plain Countrymen, the way of handling his Matter is to vary, and he must make a difference between a Country Village and a Higher Auditory. It is observable that *St. Augustines* Sermons are the plainest and easiest of all his Works, because he preached in a little City to Labourers, Traders and Seamen: but on the contrary, *St. Chrysostom* and *St. Ambrose*, who preached in great Cities, delivered themselves with more of Pomp and Ornament. It would be a ridiculous thing to inveigh against Luxury, and affecting of Dainties, and too costly and splendid Apparel in a Country-Church, in a poor Pa-
rish

rish where they are rather like to starve, and go in Rags. So in an ordinary and plain Audience to preach of Obscure and Subtil Points, and to be prodigal of *Greek* and *Latin*, would be very absurd and impertinent. It is vain Ostentation and unmannerly Learning to shew ones self indifferently skill'd in a Science or two, and three or four Languages, whether any one present understand them or no. And the same may be said of History and all Polite Learning, which are never Commendable and Acceptable but when they are useful and seasonable: and 'tis certain they can't be so among Peasants and mean Auditors.

But if there be a mixt Congregation, then his Discourse must be mixt, that is, some part of it in such a plain and easy Stile as the meanest may understand, and something of an higher Nature. The Character which *Gregory Nyssen* gives of *Basil the Great* is worth taking notice of, * "He preached, saith he, in a great Church to a great Auditory, and yet framed his Discourse according to the understanding of the People. In so vast a Congregation there were some that had insight into sublime Points, but the most of his Auditors were illiterate Persons, and were not capable of subtil and profound Doctrines, and therefore he betook himself to an easy and simple way of speaking, and for the most part accommodated himself to the Capacity of his Hearers, yet so as his Discourses favoured of Learning and

* In *Hæcæmer*.

" Philoso.

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" Philosophy, and thereby he gave satisfaction
" to the more Knowing and Skilful. Whence
" it was that his Sermons were understood by
" the Unlearned, and admired by those that
" were of Skill. This is the true Standard of
Discourfing where the Auditors are mixt. The
Preacher is to be fo plain as to be apprehended in
the main by the meaneft: and he is to be fo
Learned as to gratify the moft knowing. It is a
very foolifh and unaccountable thing in fome to
blame the Preacher, becaufe he hath fome things
which are above their Capacity, whereas they
should be thankfully fenfible of the chief Parts
of his Difcourfe which are plain and eafy, and
exactly levell'd to their Understandings: and
they should not be difpleafed that fome things
are delivered which may be of ufe to others,
tho' they can't apprehend them. So on the o-
ther Hand, fome Perfons of greater Capacities
than others are apt to think meanly of thofe
Difcourfes which contain ordinary and common
things in them, whereas they should be content
that thofe of ordinary Capacities should have
things fpoken to them that are not out of their
reach, but are for their Edification. One would
think this should not be difputed and question-
ed, becaufe of this one thing, namely, the Mix-
ture that is in moft Affemblies. Thefe are com-
pofed of Perfons of different Sizes and Abili-
ties, of different Ranks and Qualities, and
therefore it is unreafonable to require that the
Sermons preached to them should be all of a
Piece. There are Hills and Vales, Heights and
Defcents in the Sacred Writings: one while
the Prophets tread on the plain level Ground,
and

and at another time they are got up to the top of the Pike of *Teneriff*. And why then may not the Preachers of the Word do the like, in those Assemblies that are made up of different Hearers? Miscellaneous Sermons are agreeable to a Congregation that is mixt.

Thirdly, It is a necessary part of a Ministers *Discretion* to suit his Discourse to the present *Occasion, to speak a Word in Season*, to entertain his Hearers with a proper and suitable Subject. As at a time set apart for Thanksgiving and Rejoycing, such a Theme is to be chosen as is agreeable to it. At a time of solemn Fasting and Humiliation we must observe the same Rule. And so for any other Publick Occurrences and Emergent Occasions, they call for Discourses that are suitable, and to the present purpose. Let a Man talk never so excellently, yet if he fails in this, he is despised, and that deservedly. As he (I remember) who Preach'd on a *Fast-day* in the time of the *Dutch War* on that Text, *Nicodemus said unto him, How can these things be?* And he was not much more to the purpose, who at a *Funeral* entertained the People with a Discourse upon *Perjury*. Nor did he much consult the Occasion, who lately before the Judges took that for his Text, *Judge not, that ye be not judged*, for there was merely the Word *Judge* that seem'd to be seasonable, and yet when we find that *Judging* is condemned in the Text, it looks like an Affront to those he preached to. This Impertinency is a great Blemish in any Preacher, as I have shew'd before, when I prov'd that it is part of *Good Learning*
to

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to know how to give a Discourse a right Turn, and to speak to the Matter in hand. But at present I have considered it as 'tis a part of *Discretion*.

Fourthly, The *Time* which is to be taken up in the Exercise of Preaching falls under the consideration of a *Prudent* Dispenser of God's Word. There is Discretion in measuring out his Discourses to the People, that they be not too short, or too long; not too scanty, nor too Prolix. They must not be the former, because too much Brevity may prove obscure, and we shall not have Time sufficiently to open and explain the Points undertaken. Besides, to be very brief, is a slighting and affronting the Hearers; a putting them off with Poor Morfels and Fragments. This is not feeding, but starving the flock, or doing that which is next to it. On the other side, Prudence will dictate that a Sermon should not be of an Immoderate Length. As we must not starve, so we must not glut our Hearers. Let a Man Discourse never so well, yet if he be Overlong and Tedious, he spoils all. Be the Subject never so acceptable in it self, yet if it be insisted on to an extreme length, it is disrelished.

And if we enquire into the Rise of this Prolixity, we shall find that it proceeds from one of these three unacceptable things, Affectation, Carelessness, Impertinency. First, This fault flows sometimes from *Affectation* and *Singularity*. There are those that love to spin out their Discourses to an unsufferable length. They affect to use Circumlocutions, to eke out their Matter,

ter, and they never think they have said enough. But this is not the true and genuine way of treating our Auditors. All natural Motion is in a Strait Line. Nature intends Brevity, not going about. So it is here, 'tis unnatural and affected to be overlong, and it is always punished with the dislike of the Hearers. Thus *Plutarch* tells us that the *Lacedemonians* banished an Orator, because he boasted that he could speak a whole day upon any Subject. Again, the Pulpit Prolixity hath its rise from the *Carelessness* and *Negligence* of Preachers in composing their Discourses. The Stuff is coarse, and not well wrought, and therefore they can afford the larger Measure. They would pare off those Superfluities, if they would take *Pains* to revise them. But they will not give themselves time to make due defalcations, and so to bring their matter into a lesser compass: and thence it is that their Discourses swell to an exorbitant bulk. Of this Carelessness, and of that Affectation before mentioned we had an Example not long since, in one who was so Long-Winded in his Sermons and other Exercises that he became Ridiculous.

There is another Cause likewise of this undue Lengthening out of Discourses, and that is *Impertinency*. Those that lash out into Matters that are nothing to the Purpose, are generally Long-winded. They must spend a great deal of time in making their needless Tours and Circles, in spinning out their sorry Matter by needless Repetitions. Good Sense and Reason lie within a moderate compass, but Nonsense and Ramble are endless, and without limits.

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In a Word, this Observation holds true, that those that are Impertinent are Tedious.

But this which I have said is not intended to tye down Preachers to certain Dimenſions in their Sermons. As if there were a Common Market Measure, which they muſt neither exceed, nor fall ſhort of. No: there is no abſolute Confinement here, for there may be occaſion, at ſome times, as on days of Faſting, and Extraordinary Solemnities, to inſiſt with an unuſual length on the Arguments which thoſe Seaſons ſuggeſt to us. But for the ordinary and uſual way, I may aſſert this, that in prudence we ſhould take care not to go beyond the Time which we think will be ſufficient for our ſelves, and acceptable to the People. The Antient *Fathers* particularly mention the ſpace of an *Hour*, as the Juſt Measure of their Sermons. *Cyril* in his *Catechetical* Exerciſes more than once expreſſly aſſigns this to be the limits of that time which was allotted him to diſcourſe to the People in. So *St. Auguſtine* in his Sermons lets us know this was the boundary of his Diſcourſes. And we read that when ſome of the Fathers exceeded this portion of Time (which was very rare) they excuſed themſelves, and deprecated the diſpleaſure of their Hearers. We learn from this Antient Praſtiſe never to tire our Auditors, never to enlarge and amplify Immoderately, tho' it be on the beſt Subject. Many a Good Sermon hath loſt its Vertue by the Preachers ſtretching it out too far: for the Delight of Hearing is taken away by long and tedious Diſcourſes. Now, a Preacher muſt wiſely order it that his Hearers may ever attend upon

upon him with Delight, and therefore they must not be wearied with hearing, but must be sent Home with an Appetite. If he finds that his Matter exceeds, he must break off, and defer it till another time, to raise Expectation, rather than go on, and thereby clog his Hearers. I will conclude this Head with *Luther's* Determination of the Point, * One of the Qualities and Properties of a Preacher, saith he, is to know when to make an end.

Other acts of *Prudence* there are required in him, and this among the rest, that he be no *State-Critick*, that he meddle not with the Affairs belonging to the Secular Powers. Some will read Lectures of Law, and dictate Rules of Politicks, and concern themselves in Matters of the Government, but this doth not become the Pulpit, it is no work proper for that place. Such Persons abuse the Office of a Divine, and forget that the Pulpit and Council-Board are two different things. But yet it is a great act of Wisdom and Discretion (as well as of Plain Indispensable Duty) to preach Loyalty and Obedience to Rulers, to call upon the People to submit to all the lawful Commands and Injunctions of our Superiors. We are to *put them in Mind to be subject to Principalities and Powers, to obey Magistrates*, Tit. 3. 1. And the rather because Men are enclined to be Libertines; and to shake off all Subjection, and they would live without Confinement and Restraint. Besides, they are apt to be Proud and Assuming,

* Coll. Mensal.

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and to Envy the Highness and Greatness of Sovereign Heads: their Hands shake because there is not a Scepter there: and the Purple of Princes make them look Pale and Wann. Upon these Accounts we are to take Occasion frequently to inculcate Obedience to Kings and all that are in Authority, as a Christian Duty. When our Bishops ordain Deacons and Priests, they always take care that the Article of the *King's Supremacy* be subscribed to by the respective Persons who come to be admitted into those Holy Orders. And so Bishops at their Consecration take the Oath of Supremacy. And every Clergyman, in order to Institution into a Benefice, is obliged before the Bishop to take the same Oath, and also that of Allegiance. Our Church also hath made this her First Canon, that all Preaching Ministers shall remind their People of their Duty of *Allegiance* in a Solemn Manner four times a Year at least. Thus Obedience is become our settled Duty, as well as it is matter of our Prudentials.

Finally, The Religious Oratour must give Proof of his *Wisdom* and *Prudence* in striving to *please the People, for their Edification*. A Preachers Commendation, as well as that which *Horace* gives of another sort of Men, is that he *mingles Profitable and Sweet together*. Which is the thing that *St. Paul* was eminent for, and by which he did so much good in the Church, *I please all Men, saith he, in all things, seeking the Profit of many, that they may be saved, 1 Cor. 10. 33.* A Preacher's Discourse must be so modelled and shaped as to have something in it to delight

delight and edify all that hear it. Then a Sermon will be right *Manna*, it will tast as every one would have it: it will please every Palate. This is the Great Art and Mystery of Preaching: Here let a Minister be sute to shew his Skill and his Discretion.

VII. Seventhly and Lastly, If he would have his Preaching Effectual, he must take Care of his *Life and Manners*. Whilest he instructs others, he must not forget to teach himself. He must live according to that Holy Book out of which he Preaches. Yet before I proceed, I would insert this Caution (for the right understanding of what I shall suggest afterwards) that it is not to be expected that Ministers should be wholly free from those failings which they correct in others. They are but Men, and therefore are liable to the same Temprations, and (as consequent of that) are subject to the like Passions and Infirmities with others. Yea, Satan sometimes doth more especially procure their fall, thereby to bring a Scandal on the Sacred Ministry of the Church, and to endamage Religion it self. But no Wise Man will think the worse of Religion and the Ministry for this; but will observe hence the Apottle's words verified, *We have this Treasure in Earthen Vessels*, this Excellent and Divine Office is in the Hands of Men, and not of Angels, frail and weak Persons, incident to many Offences and Mis-carriages. But these being heartily repented of, the Persons become more Useful and Zealous in the service of the Church. Then will I teach *Transgressors thy Ways*, saith the Royal Propher,

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Pf. 51. after he had in that Psalm mentioned his gross Offence against Heaven, and shew'd himself a Penitent. *St. Paul's* Preaching was not the less Authoritative because he had been persecuted the Church. *St. Peter's* Exhortations were not any whit disparaged by his former denial of Christ.

Having premised this, I now go on with what I propounded, that a Preacher must be a Man of a Holy Life. The Inscription which *Herodotus* saith was on an *Egyptian* King's Tomb should be a Minister's Motto, * *Look upon me, and be Religious*. There should always be that in a Clergy-mans Life which is able to reach Goodness effectually: And what is that, but observing his own Precepts, and acting according to the Doctrines he preaches? *Take heed unto you selves*, that is, your Lives and Behaviour, is the great Apostle's Advice to the Ministers of the Gospel, *Acts* 20. 28. And to one of them particularly he gives the same, *Take heed unto thy self*, as well as to thy Doctrine, *1 Tim.* 4. 16. Act and Live according to what thou sayest. And he had said before, *v.* 11, 12. *These things command and teach: be thou an Example of the Believers*. Be careful to joyn these together. And the same Apostle tells us, that as a Pastor or Bishop must be *apt to teach*, so he must be *blameless*, *1 Tim.* 3. 2. He must put his Sermons in Practice, he must by his Exemplary Life commend goodness to others. And again, we find Teaching and Practising joyned together, *2 Tit.* 7. *In all things, show thyself a Pat-*

• Εἰς ἑαυτὸν τὴν ὁμολογίαν, ὡς ἐν ἑαυτῷ. Lib. 2. cap. 141.

tern of Good Works; in doctrine shewing incorruptness. And from sundry other express places it is evident that a Preacher must *do as well as teach*: he must back his Doctrine with Example.

The Writings and Discourses of the Antient Fathers and Preachers of the Church are very plain and pressing to this purpose. *Clement's Constitutions of the Apostles* have many remarkable things concerning the Life and Behaviour of Ecclesiasticks: and tho perhaps it is a spurious Piece, yet some of the Rules delivered in it are of great use, and may upbraid the Lives of too many Churchmen. *Lactantius* (the Christian Tully) hath a very pithy Saying to this purpose, * *The Doctrines which we teach cannot have any effect, unless we first put them in practise.* St. *Ferome* in an Epistle of his, where he lays down the Duty of Clergymen, hath this among other excellent Passages, † *Let not thy Actions confound thy preaching; lest, when thou speakest in the Church, any one should tacitly reply to thee, Why then dost thou not do what thou sayest? The Mouth and Heart, and Hands of a Minister of Christ should agree.* St. *Chrysostoms* Orations or (as they are commonly called) Books concerning the Priesthood do admirably inforce the necessity of a Preachers good Example. It was said by *Gregory Nazianzen* concerning *Basil the Great*, that famous

* Non possunt quæ doces habere firmitatem, nisi ea prior feceris. Instit. l. 4. c. 24.

† Non confundant opera tua sermonem tuum: nè, cùm in Ecclesiâ loquaris, tacitus quilibet respondeat, Cur ergo quæ dicis ipse non facis? — Sacerdotis Christi os, mens, manusq; concordent. Ad Nepotian. 2. Epist.

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Pillar of the *Greek Church*, that as *he thundered in his Doctrine*, so *he lightened in his Life and Conversation*. *St. Ambrose* hath (a) a *Treatise* well worth the perusal of *Divines*, to direct and settle their *Lives*. And *Prosper* hath another, (b) where he describes the *True Clergyman*, and sharply reproves the *Lazy and Vicious Priests*. The famous *Egyptian Bishop* hath a-bundance of excellent *Passages*, in his incomparable *Epistles*, belonging to this matter. (c) *Join Words to your Actions, and Actions to your Words*, saith he. (d) *Not the pronouncing of so many fine Words, but the real Practising of them renders a Man a True and Zealous Votary of the Divine Institution of Christ*. (e) *The Life and Profession must go hand in hand*. (f) *The Auditors are to be inveighed with bare Words, but those that see and observe us are to be drawn by Example and Practice: for the Manners, not the Speech of him that persuades are venerable*. *Theophylact* on those Words, *Luke 24. 19. He was a Prophet mighty in Deed and Word*, hath this brief Gloss, First is mentioned his *Deeds*, then his *Words*, for no Words of a Teacher are firm and solid, unless he first shews himself by his *Deeds*. There are very seasonable Lessons for the Clergy in the Book of *Ecclesiastical Offices* written by *Isidore Bishop of Se-*

(a) De fugā seculi.

(b) De Vitā Contemplativā.

(c) Πράττει λογικῶς καὶ λέγει πραγματικῶς. Ibid. Petus. Epist. lib. 1.

(d) Οὐ ῥημάτων ἀπαγγελία ἀλλὰ πραγμάτων διακονία τὸν τῆς θείας παιδείας ζηλοῦν ἀποδείκνυται. Ibid.

(e) Χρὲ συμβαίνειν τὰ λόγῳ τὴν βίον ἔχειν. Lib. 4.

(f) Οὐ τῇ φράσει χρὲ καταγοητεύειν τοὺς ἀκροαμένους, ἀλλὰ τῇ πράξει χειροῦναι τοὺς θεωμένους ὁ τρέφει γὰρ ἐν τῇ πείθει ὁ αἰδέειμι, ὃ ὁ λόγος, Lib. 5.

vii.

vil. Gregory's Pastoral is another Book that gives an account of the Duty of a Minister of the Gospel. And our Church in her Office of *Ordering of Priests* hath very plain and godly Admonitions on this Head. And all agree in this, that a Holy and Exemplary Life is indispensable in the Publick Instructor of the People.

It seems this hath been a common and received Notion among all Wise People, that he who speaks to others, and intends to persuade them, ought to be a Man of Vertue and Integrity. The Philosophers of Old, who were Teachers and Professors of Wisdom, thought they were obliged to be of an Austere Life and Behaviour. *Arianus* speaking of the Cynic Philosopher saith * his Mind must be purer than the Sun: he being to reprove others, ought to be irreprovable himself. The *Athenians* were very careful in choosing their Pleaders and Orators: always upon that occasion the Judges asked this Question, Are they fit to speak, or are they not? And then they proceeded to several Inquests into their Lives, which were set down in their Laws, and particularly † this was one, whether he that was Candidate had been guilty of dishonouring his Parents. If they found this Charge true, he was not permitted to speak and plead publicly: for, said they, who will be persuaded that he will be well affected to Strangers, and do kind Offices for them who

* Πρὸ πάντων δὲ τὸ ἡγεμονικὸν αὐτοῦ δεῖ καθαρότατον εἶναι τῷ
 ἡν. Com. in Epictet.

† Aeschin. Orat. cont. Timarch.

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hath been hard hearted and injurious to his own? And if any Orator, defective in this or any other particulars, spake in Publick, there lay a good * Action against him. It is well known that according to *Tully's* definition of an Orator, Vertue must be an Ingredient in it; which sentiment is back'd by *Quintilian*, who tells us that a † Perfect Orator must of necessity be a Good Man, he must not only have an excellent faculty of Speaking, but all Vertues of the Mind are required in him. And there is this good Reason for it, because a Bad Man will abuse his Eloquence, as a Mad-man his Sword, and stir People up to Sedition, and be the Author of unspeakable Mischief.

Now, if it was thus among the *Pagans*, if they would not allow any Man the Title of an Orator unless he were Good as well as Eloquent, certainly it must be the inseparable Character of the *Christian Oratour*, the Preacher of God's Word, that he be a very Good and Righteous Man, that he excels in Vertue and Piety. It is expected of him that he charges all the Divine Truths he delivers, on his own Conscience, that he bid the People do nothing but what he will do himself. Happy it is when he can say to them as *St. Paul* to his *Philippians*, *Those things which you have heard and seen in me, do*, *Phil.* 4. 9. He must first set himself before them as

* *Philosophi* γερὰν. Said.

† Oratorem instituimus illum perfectum, qui esse nisi Vir Bonus non potest: ideoq; non dicendi modò eximiam in eo facultatem, sed omnes animi virtutes exigimus. *Institut.* lib. 1.

a Pattern, and then call upon them to Imitate him. More especially 'tis required of him that he be not guilty of any open and scandalous Sins. And first, not of Avarice. It was to the discredit of *Seneca*, that famous Moralist, that he did not leave off to practice Usury, tho' he writ against Covetousness, and discoursed so bravely against the Love of the World. It is much more to the disparagement of some among us, that they preach against Worldly Mindedness (when that, as well as other Matters, come in their Way) and yet openly practise it. They truck for Livings and enter into them by Simony and Perjury. They are greedy of Preferment, and use base Arts to compass it, for they purchase their Dignities with the Sale of Honesty, Truth, Shame, Conscience, and Heaven it self. They make a Trade of Divinity, merely to fill their Purses, as if the *Clergy* were only for *Heritage* and *Patrimony*, as their Name signifies. These Men do any thing to be Rich, and damn their Souls to keep their Bodies and Estates. These *Judas*es betray Religion for Money, and prefer the *Pieces of Silver* to Christ himself. And as they get, so they hold their Benefices, they neglect feeding their Flock, and so betray the Souls of others as well as their own. Any Study and Employment are acceptable to them, but that which they solemnly engaged to follow, any work but Preaching and taking Care of Mens Souls. *Law* or *Physick* is taken up by some: and some are *Farmers*, and others are *Traders* and *Merchandizers*, and some refuse no Employment that will bring in the Pence. These are *Secular*

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Priests indeed, they converse wholly with this World, and immerse their Souls into Earth, whilst they pretend to be concerned for Heaven.

But this is absolutely repugnant to the Laws of Christ, and the design of their Sacred Function, and the Example and Commands of the Apostles. *I seek not yours, but you*, saith the Great Pattern of the Clergy, 2 Cor. 12. 14. *Feed the Flock of God which is among you, taking the oversight thereof, not for filthy lucre, but of a ready mind*, 1 Pet. 5. 2. out of a free and generous Disposition to advance the Cause of Christ, and to promote the Salvation of Souls. Timothy was forbid to *entangle himself with the Affairs of this Life*, 2 Tim. 2. 4. And hence it was that in Ecclesiastical Councils and Synods of old, the Churchmen were under a strict Prohibition of intermeddling in Worldly and merely Civil Matters. According to our own * Municipal Laws a Minister must not be a Farmer, a Dealer in Corn, Cattle, or any other Commodities, but only for his own Use and Provision. And the Constitutions and Canons of our Church run thus, † *A Minister shall not give himself to any base or servile labour*. Again, ‡ *No Deacon or Priest may voluntarily relinquish his Calling, and use himself in the Course of his Life as a Layman, upon pain of Excommunication*. And in the Exhortation to those that are to be ordained Priests in our Church this is inserted, *You ought to forsake and set aside (as*

* 21 Hen. 8.

† Can. 75.

‡ Can. 76.
much

much as you may) all Worldly Care and Studies. And every Priest promises at that time that he will lay aside the Study of the World and the Flesh.

Now it is very *Reasonable* it should be thus, because first, Clergymen are Spiritual Persons, and separated from the World by virtue of their Calling. On which account they ought to be Strangers to the World : and a love of Riches, and greedy desire of Gain ought to be looked upon as Prodigious and Monstrous in Persons of their Character. Why do they distinguish themselves from the *Laitie* by a peculiar Title, if they pursue the World, and concern themselves in Secular Employments, and spend their time in them? All this is *Laic*, and unbecoming a *Spiritual* Man. Theology is his Study, and therefore whilst he spends his time in other Matters, he is out of his way. You may say of him as the *Jews* Proverbially in the like Case, * *Aben Zuma is gone abroad*. This Rabbi, this Doctor, who should addict himself to the Synagogue, and be conversant in the Law, finds himself other Employment.

Secondly, Affairs that are proper for Laymen, are not fit for the Clergy, and especially for the Preachers of the Gospel, because these are great hindrances to them in discharging their Office. *None that is Solicitous and Anxious teaches well*, is a Saying of the *Hebrew* Masters, and contains very weighty Truth in it. Those

* Maimon. Mor. Nev. l. 3. c. 52.

that

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that distract their Minds with the Affairs and Cares of the World, are the least capable, of all Men, to instruct Mankind, to inform them of their Duty, to let them know what is their chief Concern, and to lead them to the chiefest Good. Can those Persons teach other Men to despise the World, and to have an Eye to a better and future State, who are sunk into the World themselves?

Thirdly, This makes them contemptible, instead of being Honoured. For * it is a sign of the Vile and Base Mind to love Riches, and gape after worldly Gain: whereas on the contrary, it hath ever been the Badge of Great and Noble Souls that they have not been given to this Vice, a Vice that hath been universally decried by all Men of worthy and generous Spirits. But especially nothing makes a Conductor to Heaven so vile as Avarice: and therefore he, of all Persons, should be careful to avoid it. † An Embassador, especially of Christ, should not be intent upon his Worldly Interest. The Tables of *Mony-Changers* are no Ornament of the *Temple*, the Buyers and Sellers are to have no place here. We must convince Men that the Ministry is such a Work as is not to be chosen for secular Ends and Advantages. This we cannot better do than by our Practice, that is, by devoting our selves to that Spiritual Work, and

* Nihil est tam angusti tamq; parvi animi quàm amare divitias. Cic. De Offic. lib. 1.

† Rei suæ ergo nè quis Legatus esto. Cic. De Leg. lib. 3.

wholly

wholly employing our time and Pains in it, and by despising the World, and letting this Globe of Earth touch us *in puncto* only.

Under this Head I may pertinently say something of *Pluralities* and *Non-Residence*, which are the Effects of this Vice I have been speaking of, and are the source of many Vices and Mis-carriages. The holding of more Ecclesiastical Preferments than one hath been censured and disallowed not only by the *Imperial Laws*, and by our *own*, but (which one would think should prevail more with Churchmen) by the *Decrees* of the *Church*, and by the Determinations of *Fathers*, *Casuits*, and *Profess'd Divines*. The First General Council of *Chalcedon* condemns this Practice under the Penalty of being degraded: and several Ecclesiastical Canons have struck at it since. I cannot but take notice of one more especially, namely, that of the Council of *Mentz*, which met in the Year 1549. * *It is plain and evident, say they, that one Man's holding of many Benefices, is a very mischievous thing to the Churches, because one Man can't duly perform the Offices which are required in several Churches, and take that care of their Concerns which is necessary.* Notwithstanding this, there are those that plead for a Plurality, and are for engrossing as many Livings and Dignities as they can come at. We complain of King *Henry* the VIIIth for spoiling the Church

* Res ipsa loquitur, plura beneficia non sine gravi Ecclesiarum damno ab uno obtineri, cum unus in pluribus Ecclesiis rite officia persolvere, aut rebus earum necessariam curam impendere nequeat.

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of her Revenues, and we rob it our selves. We plead for the *Fus Divinum* of Tithes, and will not let the Church be wronged by the Laity, but we make no Conscience of doing it our selves ; and we care not how we Injure others, so we Enrich our selves. We that talk so high for the *Maintenance* of Ministers, take it away from them with our own Hands, whilst we allow our Curates so mean a Share in the Ecclesiastical Incomes, and so poorly recompense them for their Academick Education. It is in our Church, as in that of *Corinth* (tho' in a different Sense) *One is Hungry, and another is drunken* ; whilst one Starves, another is Glutted. Some are dandled on the Knee, and wax Fat ; others are thrust out of Doors, and fed with the Bread of Affliction. Not that I am for a *Gavel kind* among the Sons of the Church, as if all must needs share alike : for some are worthy of *double Honour*. But I am for a more just and equal distribution of the Revenues of the Church, and I would have those who hunt after more Preferment, when they have enough, be taught to keep within due Bounds, to restrain their greedy Appetite and insatiable Boulimie. If those are blamed who *laid field to field, and joyned house to house*, are not they as blameable who lay Church to Church, and Parish to Parish, those Daughters of the Horseleech that cry, *Give, Give*, and like Hell and the Grave are never satisfied ?

Pluralities are attended with *Non-Residence*, and therefore I will speak of this next. It is true the Apostles were Itinerant Preachers, it being necessary for the first founding and spreading

ing the Gospel; but that is not our Province, we being confined to a Particular Flock. The Apostles Work was to go abroad, ours is to stay at Home. None of us is to take such a Circuit as St. Paul did, who tells us that *from Jerusalem, and round about unto Illyricum*, that is, all the Countries that lie between *Jerusalem* and *Dalmatia*, which are above a Thousand Miles in length, besides the several adjacent Provinces, *he had fully preached the Gospel of Christ*, Rom. 15. 19. The Case is otherwise with the Ministers of the Gospel at this day, they have particular Congregations to look after near at Hand, and they must abide with them. They must *wait on the Altar*, 1 Cor. 9. 13. where the Original Word *προσέσπευεν* signifies *residing*, and is urged by no meaner Persons than *Chrysostom* and his great Imitator *Theophylact* to the purpose I am now speaking of, to wit, that the Ministers of God's Word should not be absent from their Flocks, but with constant care attend upon them. The *Residence* of Bishops and other Pastors was thought necessary by the Antient (a) *Fathers* of the Christian Church, and by several (b) *Councils*, and by the Compiler of the (c) *Canons of the Apostles*. And the learned Bishop of (d) *Sarum* observes that the Canons of Councils even in

(a) Athanas. Tom. 2. Augustin. Epist. 138. De Civ. D. l. 19. c. 19. Synes. Epist. 67.

(b) Concil. Nic. 1. Can. 15, 16. Conc. Constantinop. 8. c. 24. Conc. Chalced. c. 10. Conc. Antioch. c. 17. Conc. Sardiæ. c. 14. Conc. Lateran. A. D. 1215.

(c) Can. 80.

(d) Pastoral Care. Chap. 5.

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the worst Ages condemned Non-Residence and Pluralities. Let them who talk very warmly for the observing of the *Canons*, mind this. If they pretend to be Canonical in other things, let them listen to the *Canons* in this. Yea, let them remember that it was carried by the better part of the Council of *Trent*, that Residence was of Divine Right, and that the Pope had no Power to dispense with Non-residence. Tho' it is true the Pope blasted the indeavours of those of that Council who appeared in this Cause, for his own Profit. Father *Paul* in his *History of this Council* hath suggested sundry excellent things against this Usage, and shews that from the beginning it was not so in the Church. Which I would have those who have a Reverence for Antiquity consider of. Or, if the present Practice of the Church of *Rome*, be of any weight, we are told by One that hath been among them, that (*e*) *there is no such thing as Non-residence or Plurality to be heard of in whole Countries of that Communion*, and that the Clergy are more reformed in Popish Churches, in *France* particularly, then here as to the Point of Non Residence as well as others things.

And it is no wonder that this disorder hath been taken notice of, and in some measure redress'd, seeing the Effects and Consequences of it are so dismal and dreadful. For hence unavoidably follow the despising of the Ministry, the discouraging of Learning, the upholding of Idleness, the neglect of Mens Souls, the Igno-

(*e*) Ibid.

rance and Irreligion of the People; and in short, a Scandal to the Church and Religion, and a Wound to Mens Consciences. Whence the Learned (f) Bishop *Stillfleet* concludes that *in point of Conscience* (whatever the Laws of the Land may permit) *we are obliged to Reside*. And he adds, "If it be left to a Mans Conscience, whether a Man answers his obligation more by Personal Attendance, or by a Curate; whether the Honour of Religion and the Good of Souls be more promoted, and the Peace of his own Mind secured by one or the other, it is no hard matter to judge on which side it must go. The sum of this great Mans Words is this, that if Ministers will be *Conscientious*, they must *reside*. And as for the Work which they are to do, if they can perform it by being at a great Distance from their Flock, nay, by not coming at them, they can do more than the Primitive Fathers of the Church, or the most Judicious Councils, or the most Conscientious Men ever thought could be done. We may guess then at the Character of those, who who never see their Benefices, nor come at their Flock, unless it be to receive the Profits. These leave their Charge, as *the Ostrich her Eggs*, and are not concerned what becomes of them. They satisfy themselves that they preach by Proxy, and do their Work by Journeymen.

Next, not only *Avarice* and Hunting after Wealth and Lucre, but *Ambition* and *Pride*, and *affecting Superiority* over one another are

(f) D. and R. of the Paroch. Clergy. p. 219.

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unbecoming the Character of the Clergy. * *O-
rigen* will tell us, that *he that is called to the Of-
fice of a Bishop, is not called to Principality, but
to the Service of the Church.* It agrees not with
those that profess themselves to be in a more pe-
culiar manner the Servants and Subjects of him
whose Kingdom is not of this World, to seek af-
ter Worldly Titles, Pomp, and Greatness. Our
own Chronicles will acquaint us that this hath
been the inseparable Fault of the Aspiring
Churchmen; and the Great Evils and Mischiefs
which followed thereupon are related at the
the same time. We of this Age shall feel the
same, if our Pastors be not induced with a Spi-
rit of Humility and Condescension, *not being as
Lords over God's Heritage, but being ensam-
ples to the Flock.* *Luther* after his way expre-
ses the matter thus, † *God can sometimes endure
Honour in Lawyers and Physitians, but in Di-
vines he will no ways suffer Ambition or Greedi-
ness of Honour.* These Qualities are inconsistent
with the Design and Office of a True Church-
man: and Pride will certainly obstruct the way
to Conversion. When *Augustine* the Monk
came over to preach the Christian Faith to the
Britains, a Synod was convened in order to it,
but when they met there, they beheld him
shining in his Gay Vestments, sitting fixed on
his Seat, and refusing to rise up, and to take
notice of the *British* and *Saxon* Bishops and
Priests; this gave them a sufficient Taste of his
Vain and Haughty Spirit, and it is no wonder

* Homil. 7. in Esai.

† Colloq. Mensal.

that

that the Synod proved ineffectual. Such proud and gaudy *Ecclesiasticks* are not like to do any Good upon Mankind, for the Function requires that they shew Humility and Self denyal, and be modest in Apparel as well as other things; not Pompous and Glittering like *Jewish High Priests*, nor accounted like an *Heathen Arch-Flamen*; not strutting in Powder'd Wigs, which vie Whiteness with the Surplice. Especially the Preacher, the Evangelical Pastor, who calls upon others to be humble and lowly minded, must be so himself. Tho' he hath a Place assigned him in the Church higher than the People, yet he is to demean himself as humbly and submissively as any of them.

He is likewise to be careful not to addict himself to an immoderate and undue use of the * Pleasures and Delights of Sense. Among the Qualifications of those that were chosen *Publick Orators* and *Pleaders* among the *Athenians*, this was one, † that he be not an Effeminate and Wanton Person, for such a one will adulterate the Cause, and prostitute the Republick. Among the same People the *Hierophantæ*, that is, the *Priests* used to take a dose of Hemlock to keep their Bodies cool and chaste. And generally among the Pagans it was provided that this Rank of Men should be Examples to others of Sobriety, Continence, and Moderation. Much more then those of the Sacred Ministry

* Facile contemnitur Clericus qui sepe vocatus ad prandium ire non recusat. nunquam petentes, raro accipimus rogati. Hieronym. ad Nepot.

•† Æschin. Orat. cont. Timarch.

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of the *Gospel* are not to indulge themselves in Impurity and Lasciviousness, or in any Degrees of Luxury and Sensuality; they are not to give way to any kind of Excess and Immoderation in any sort of Pleasures. Wherefore it is a scandalous blot in Ecclesiastical History on the Memory of *Theophylact* the Patriarch of *Constantinople*, that he left his Office in the Church unfinished, and ran to his Stables, when one of his Grooms came and told him that his beloved Mare *Phorbante* had foal'd.

But, *Drunkenness* as it is more open and discernable than other Faults, is on that account a very scandalous Blemish in any of the Sacred Profession. The Jewish Priests were particularly caution'd against *Wine* and *Strong-Drink*, Lev. 10. 9. that they might the better discharge their Sacred Office, *that they might put difference between Holy and Unholy, and that they might teach the Children of Israel all the Statutes of the Lord*, v. 10. And we are told that among the *Egyptians* their Priests generally abstained from *Wine*, because this was reckon'd by them * as *Hindrance to the finding out of Truth*, because Intemperance is wont to cloud the Mind, and darken the Understanding. The Ministers of Christ then are in a more especial manner obliged to observe the Rules of Temperance and Abstinence. It is said by *Lampridius*, that in the Reign of *Alexander Severus*, who much favoured the Christians, diverse *Cooks* and *Taverners* petitioned to him, and complained of the

* *Εμπόδιον εις ΰψωση* Porphyr. de Abſinent. Lib. 4.

Christians,

Christians, that they had taken their *Houses* from them, and turned them into *Oratories* and little *Temples*. May it never on the contrary be complained of that these latter are too often exchanged for Houses of Intemperance and Excess, and that some who are Preachers of the Gospel are Priests of *Bacchus*.

But tho' these *Noted Miscarriages* are to be abhorred, yet there are *lesser ones* which are to be looked upon as very Great in those that are of the Sacred Calling. The Faults that are pardonable in others, are no ways so in Clergymen. Yea, * those things are forbid to them, which are lawful in others. The Priests under the Law were enjoined a peculiar Strictness: they were to observe the same Laws of Mourning, of Chastity, of Marriage with the rest of the *Israelites*; but they had others besides imposed upon them, *Lev. 21. 1, &c.* They were also to be free from all Corporal Defects, which was not required in others. A *blind Man* or a *lame* could not be a Priest under the Law, *Lev. 21. 18.* And several other Blemishes are mentioned in that Chapter, which unqualify Priests for their Service. As God rejected all Sacrifices and Offerings which were any ways faulty, so all Priests that were such. Upon which the Learned *Philo* hath this Reflection †, If the Mortal and Corruptible Body of the Priest is to be looked after, that it be not in any Part vitiated,

* In sacerdote etiam aliis licita prohibentur. Hieronym. in 1. Tit. 6.

† Εἰ γὰρ τὸ πρῶτον θνήσκῃ σῶμα τὸ ἱερὸς ἱστοκασίον ἵνα ποῦ μὴδὲν ἀνύχημα κηραίνῃ, πολὺ πλεονέχον τὴν ἀθανάτων. De Monarchia.

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how much more is his Immortal Soul to be taken care of? And in the same place he declares it to be his Judgment, that these bodily Deformities which render Priests unable for the Office, have reference to the Integrity or Defects of the Mind, and were * Symbols and Representations of them. So afterwards in the Christian Church there was great care taken about the Qualifications of those that were to be admitted to the Service of the Church. Sometimes very Notable and Egregious Blemishes of Body, by ones wilful maiming or deforming himself, made the Person † incapable of being received into Sacred Orders, and into the Offices of the Church. Thus *Leontius's* Castration of himself (of which *Theodoret* speaks) made him unworthy of the Ministry. And *Origen*, who dealt so with himself, was refused to be ordained by *Demetrius* the Archbishop of *Alexandria*, tho' it is true, he was not refused by some other Bishops, who look'd not on his Eviration as a Canonical Impediment. I might mention *Ammonius* a Monk, who cut off his own right Ear, that he might not be a Bishop: which shews that bodily Mutilation, if it were voluntary, incapacitated them for Ecclesiastical Offices.

Much more did Mental Defects, and Obliquities in their Lives. Clergymen were forbidden many things by the antient Canons that were allowed unto others. They were * not per-

* Σύμβολα τῆς πρὸς ψυχὴν τελείωσις.

† Can. Apost. can. 21. Decret. lib. 1. Tit. 25.

* Concil. Agathens. 39. Venetic. 11.

mitted to be at a Wedding Feast ; and as to some other things the Prohibitions were very severe, and perhaps sometimes too nice and trifling. But in the main, their Care and Provision against the lowest Degrees of Immorality in Churchmen, was very laudable, and even necessary. For as Christians should be better than other Men, so Ministers should excel all other Christians. If *Socrates*, *Plato*, *Aristotle* agree in this Notion (as might be proved from particular Passages in their Writings) that Philosophers, and those that are the Teachers of others should be the best Men, shall not the *Christian* Philosophers and Guides of Men to Heaven surpass all others in Goodness and Vertue ? The Apostle tells the Clergymen he wrote to, *1 Tim. 3. Tit. 1.* what Qualifications were required of them : and tho' perhaps it is impossible to find one that comes up exactly to that Character, yet here is the Clergy's Pattern, and they must strive to imitate it as fully as they can, that is, they must be *Eminent* for their Graces and Accomplishments. and they must endeavour to *Excel* others. To which purpose it was admirably said by one of the Antients, * It is the fault of a Private Man to commit things Base and Wicked : but it is the Crime of a Bishop (of such a one he speaks) not to be as good as is possible. The Clergy are to be Manumised not only from the *Callings* and *Encumbrances*, but the *Vices* of the People.

* Ἰδιότῃ μὲν εἶναι κακίαν, τὸ ἐκὸν ἀρᾶσαι ἀρχόντων δέ, τὸ μὴ ὡς ὀφείλον εἶναι. Greg. Naz. Orat. 1.

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They of all Persons must be wary and circumspect, not only doing no Evil, but being remarkable for Goodness and Piety. In sum, all Men are to live well, but in a more especial manner the Guides and Instructors of others are to do so. They are to be Examples to the World of Holiness, they are to be Visible Patterns of Piety, and their very Presence should check Vice.

Now, I will shew how *Reasonable* and *Necessary* all this that I have said, is, in these ensuing Particulars. The first is this, It is requisite that we have a real Sense of Religion, and and that we be Good and Vertuous our selves, that we may the more effectually imprint these Qualities upon others. Our Lives ought to be Pure, because we are to promote Purity of Life in those that are our Charge. It is a Godly Life that will make our Instructions powerful and effectual. Which will appear if we consider these three things, 1. That by being really Religious and Godly, we have Experience of what we say to others. 2. We can with the greater Confidence and Assurance make our Addresses to them. 3. We render our selves the more capable of gaining Belief to what we say.

First, I say, Personal Holiness makes our Preaching effectual, because hereby we have a *real Sense and Experience* of those things which we preach to others. The Great things of Religion are not only meditated by us in our Studies, but experienced in our own Life: And so we have something to say that many others are Strangers

Strangers to, and we can speak it in another manner than they do; and we are able to conduct Men to Truth and Holiness by the same Methods we attained to them our selves. I could observe that it hath been a received Notion among the wisest Heads, that Experience is the best Teacher and Instructor of others. *Rabbi Eliezer* is quoted in the *Mishna* for saying, * A Schoolmaster must be a Married Man, and one that hath Children, because these know not how to treat and manage Children who have none of their own. The Philosopher who discoursed of Military Discipline was by no means acceptable to *Hannibal*, because he had not Experience of what he said. None can rationally expect that a Blind Man should make any tolerable Discourses of Colours, or that the Deaf should give any account of Sounds. With as little Reason can it be expected that a Man, who hath no Inward feeling of Religion, should with Success preach of it to others. For in order to the † affecting and moving of them, it is requisite that he be first affected and moved himself. It is plain, and none but obstinate Wranglers will deny it, that Affection and Experience give Men Words, and supply them with Matter and make them Rhetorical and Pathetical: and this is the Way to Work and win upon others. If we would inflame them, we must

* Tract. Kidushim. cap. 4.

† Summa, quantum ipse censeo, circa movendos affectus in hoc posita est, ut moveamur ipsi. Quintil. Inst. l. 6. c. 21.

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he set on fire our selves: but on the contrary (to give it in the Words of a noted *Council*, speaking of the Office of a Minister) * how can he possibly kindle in others an ardent desire and longing after the things of Eternity, who is himself altogether cold and Frozen?

But this is not said as if every Minister of the Word that is not Regenerate, were of no use in the Church, and that his Preaching (as well as the other Performances in his Offices) were wholly unprofitable; which was the Opinion of some considerable Persons of Old. *Cyprian* held that personal Holiness is absolutely requisite in a Minister, and that he can't Baptize or give the Eucharist unless he hath the Holy Ghost. || *Origen* was of the same perswasion, as to Absolution. And 'tis evident out of St. *Augustine's* Writings against the *Donatists*, that it was maintain'd by them that the Evil Life of a Minister makes his Doctrine and Administration of the Sacraments ineffectual: but that Good Father learnedly confutes them, and shews that the Efficacy of the Ministry doth not ultimately depend upon the worthy or unworthy Carriage of the Dispenser, but upon the Power of God, and the Merciful Design of Heaven. Wherefore the Evil Administration of the Minister doth not, cannot defeat the Power, or frustrate the intended Mercy of God, and debar

* Quomodo ad aeternarum rerum desideria alios accendet qui ipse totus languet ac friget? Conc. Coloniens. 1. Pars 6. Can. 8. † Vide Epistolas. || Trac. 1. in Matth.

Believers of the Benefits which he had purpos'd to bestow on them. *Judas* was an Apostle, and it is not to be doubted that he (as well as the rest) Baptized and Preached, and what he did in his Function was right and valid; otherwise our Saviour would not have put him into the Ministry. The Pharisees said, *but did not*, yet Christ commanded the People to *observe and do whatever they bid them observe*, Mat. 23. 3: Their Doctrine might be heard, and might edify the Hearers, tho' the Lives of the Teachers were Wicked. It is plain from *Mat. 7. 22.* that the Gift of *Prophecy* might be serviceable to others, and yet not to those that prophesied. Wicked Ministers may be instruments to save others, tho' they be damned themselves. And the reason of it is this, because Preaching, and so likewise the Administration of the Sacraments are Christ's Institutions, and on that account are attended with a Blessing, even then sometimes when those that are employed in the Administring them are Persons of vicious Lives. Our Church hath spoken fully to this Point in her 26th Article, " Although in the visible
" Church the Evil be never mingled with the
" Good, and sometime the Evil have chief Au-
" thority in the Ministration of the Word and
" Sacraments, yet forasmuch as they do not the
" same in their own Name, but in Christ's,
" and do minister by his Commission and Autho-
" rity, we may use their Ministry, both in
" hearing the Word of God, and in the receiv-
" ing of the Sacraments, neither is the Effect of
" Christ's Ordinance taken away by their Wick-
" edness,

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“ edness, nor the Grace of God’s Gifts diminish-
“ ed from such as by Faith, and rightly receive
“ the Sacraments ministred unto them : which
“ be effectual because of Christ’s Institution and
“ Promise, altho’ they be minister’d by Evil
“ Men.

But yet still what was said before, is to be urged, namely, that a Preacher ought to be a Man of a Holy and Godly Life; for tho’ his Wickedness doth not wholly null his Ministry, yet it doth prejudice it in a high Degree. Tho’ the effect of Christ’s Ordinance is not taken away by it, yet it is for the most part suspended, because God denies his Blessing. But on the other side, a Blessing generally, tho’ not always, attends the preaching of the Faithful and Godly Dispensers of the Word, because (as hath been said under this head) they have a real *Experience* of those Divine and Spiritual things which they preach : and thereby they are like to be the more Effectual. *St. Paul* had first Christ *revealed in him*, before he preached to others, *Gal. 1. 16*. He had felt the sanctifying Influence of the Holy Spirit on his Heart, and then spake what he felt, and this gave Accents of Vehemency to all his Exhortations to a Holy Life. Wherefore let us make the Experiment first on our selves of the things we speak to others, and so we shall certainly be successful in our preaching.

Secondly, By being Religious and Holy we can *with the greater Confidence* make our Addresses to the People. For this we must know that

that there is a certain Shamefacedness and Modesty upon Mens Spirits, which hinders them from speaking boldly and peremptorily concerning those things which they are Strangers to : and besides, Vice damps Mens Spirits, and makes them come short in their Reproofs and Exhortations. If a Man be Guilty, he cannot be Perswasive, because he knows he practices not those things which he commends to others, and he is conscious to himself of those Exorbitances which he inveighs against : and his own Words fly in his Face. For this reason, those that direct the Consciences of others, should look to their own first. They must not be guilty of the Sins they preach against. It is observable that *John* Baptist being to preach Mortification and Repentance, was a Person of great Austerity himself, we are expressly told that his diet was mean, and his Garb plain. For he knew that it was in vain for a Preacher to declaim against those Vices which he lives in : his Conscience and his Natural Shame will not suffer him to do it to any purpose. But on the other Hand, he may do it so if he be not guilty himself of those Faults which he reproveth, and if his Life be pure and innocent : for he may with great boldness check and curb those Crimes which he knows he allows not in himself. Thus a Good Conscience and a Good Life will make his Instructions powerful.

Thirdly, Personal Holiness doth in its own Nature make us capable of *gaining Belief and Credit* to what we say. It is with wicked Preachers

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Preachers as it was with *Cassandra*, who had the gift of Prophecy, but none would believe her. For who will hearken to a *Pharisee* preaching against Hypocrisy? Who will listen to *Diotrephes* declaiming against Ambition? who will give Ear to the gravest Exhortations and Precepts that are confuted by the Example of him that delivers them? When a Minister and Guide of Souls becomes an open and notorious Offender, the People may well expostulate with him in *St. Paul's* Words, *Thou which teachest another, teachest thou not thy self? thou that preachest a Man should not steal, dost thou Steal? thou that makest thy boast of the Law (because thou knowest it better than others) thro' breaking the Law dishonourest thou God?* How dangerous (as well as absurd) is it to instruct others in those things which thou takest no care to practice thy self? For when the People discern from the Preachers Life that *he believes* not what he saith, they infer that there is no reason why *they* should believe. But on the contrary, when they see that the Persons who teach them, act according to their own Instructions, they stand ready to give assent to what they say, and embrace whatever they deliver. For that of the *Hebrew* Writers is true, * Words out of the Mouths of those that act according to them, are fair and winning, and every one is taken with them. But this is more signally true of the Ministers of the Gospel, every one is

* Talm. Beresh. Rab.

enclined to give Credit to what they say when they manifest the Reality of it by doing it, when their Lives answer to their Words, and the Laws of Christ, which they deliver, are digested into their Manners. Most Hearers, like the *Corinthians*, seek a Proof of Christ speaking in their Minister, 2 Cor. 13. 3. And he can give them no better and more Authentick Proof than this, that he lives according to what he preaches, that he enforces his Doctrine with Good Example. And this alone is sufficient to make that Doctrine believed. So much for the First Reason why a Preacher should be concerned to be very Exemplary in his Life, namely, because this is the way to make his Preaching powerful and effectual.

The next Reason why Holiness of Life is required of all the Ministers of the Gospel, is because this will *conciliate Respect and Reverence to them*. There is nothing doth more invite, and even challenge Esteem and Honour than a Godly and Righteous Behaviour. * *Valerius Maximus* hath a whole Chapter wherein he shews that there is a Majesty and Awe in the Persons, Names, Presence, and Lives of Good and Brave Men. All Men admire, and have a Veneration and Honour for them. This is much more true of the Preachers of the Gospel: if their lives be answerable to their Profession, all Men will pay them respect. It is recorded of

* Lib. 2. cap. 10. De Majestate.

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Herod that knowing *John* to be a *Just and Holy Man*, he feared him, he revered and esteemed him. For as a worthy Person hath well observed, * *The Manners and the Labours of the Clergy are Real Arguments, which all People do both understand and feel*, and therefore they reverence the Persons that are eminent for these. It is a great Credit to a Physician to live long (as *Hippocrates* and *Galen* did, the one a Hundred, the other a Hundred and Forty Years) because it is his Business to lengthen out Mens Lives. So it is a great Repute and Honour to a Preacher to live well, because it is his Employment and Calling to teach Men that Holy Art : but it is a shame to him not to learn it himself. It was a shrewd check to *Paracelsus*, that he, who bragg'd he could make other Men Immortal, died himself at Forty seven. It is a reproach to those that teach others the way to Immortality, to come short of it themselves. They pretend to dispossess Satan in other Mens Hearts and Lives, but never practise the Exorcism on themselves. This redounds to their Disgrace and Ignominy : and they are justly derided and disregarded, because they shew not the efficacy and vertue of their Faculty upon themselves. Whence I infer that Ministers are obliged to be such in their Lives and Behaviour, that they may deserve the Esteem and Honour of their Flock, and of all they converse with.

* Bishop of Sarum's Pastoral Care.

But

But on the other Hand, nothing renders the Clergy so contemptible as their Bad Lives. One reason why the *Mosaick* Law commanded that Priests should be void of all Corporal Blemishes and Deformities, was because these being taken notice of would in some measure diminish their Esteem, and make them despised. The *Jewish* Masters have a Proverb to this purpose, *The Rewards of false Witnesses are vile and despicable*, the meaning of which is that False Prophets and Unworthy Priests, who decline from the ways of God's Commands, and thereby cause the People to go out of the way, shall be the Vilest and most Contemptible Persons upon Earth. This is thus expressed by the same Masters in way of Derision, * *Rabbi Assai preaches well and finely, but doth not well and finely practice what he preaches*. Which is as reproachful an Imputation as can be; much worse than what the Apothecary whom *Lucian* speaks of, was upbraided with, that he gave Physick to others for Coughing, yet himself never left Coughing. What our Saviour said to his Clergy, *Mat. 5. 13.* is very remarkable, *Ye are (saith he) the salt of the Earth*, by your pious Example you are to preserve and maintain Religion, to season Mens Minds, to keep the World from putrifying: but if the salt hath lost its savour, wherewith shall it be salted? if your Lives prove Unfavoury and Prophane, there is no hopes of you. *You are thenceforth good for*

* Talm. Bercsh. Rab.

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nothing but to be cast out, and to be trodden under foot of Men, you deserve to be utterly despised, disregarded and trampled upon. Wicked Ministers do not only lose all their Authority with the People, but they are slighted and laughed at. * Their Words being destitute of Practice, are not only Empty and Vain, but they are a Shame and Reproach to them who speak them. Wherefore if we consult our Credit, we are concerned to be Good and Pious. Let not only our Lips preserve Knowledge, but our Lives savour of Godliness. We are the Publick Ministers of Religion, and the Guardians of the Sacred Laws, wherefore we more especially must be careful to keep them in our own Persons. Thus we shall stop the Mouths of our Adversaries, and by our Good Lives silence all their envious Cavils against us; and the Character heretofore given of the *British* Clergy will be renewed, namely, that they are the Wonder and Glory of the World.

Another Reason is this, The Good Lives of Preachers are necessary not only to conciliate Respect to *themselves*, but to *Religion it self*. They ought to be very Circumspect in their Lives, not only for their own sake, but that of the Common Cause of Christianity. For nothing commends this more than a Holy Life in the Publishers of it. This makes *Plato's* Suppo-

* Πᾶς μὲν ὁ λόγος, ὅταν ἔργῳ χηρεύῃ, ἢ μόνον μάταιόν τι φαίνεται καὶ κενόν, ἀλλὰ καὶ εἰς ὅσοις περιελαίαι. *Ibid.* Pelus. Ep. l. 5.

fiction an absolute Truth, up that Goose and Virtue, like sensible Objects, become Visible to the Eyes of Men. The Consequence of which is that they will fall in love with them, that they will have a high Regard and Esteem for them. Whereas on the other side, Religion is dishonoured and rendered contemptible by the Vitious Lives of those that wait at the Altar. *Hophni and Phineas* by their lewd Manners occasioned the Peoples *abhorring the Offering of the Lord*. Thro' the scandalous Lives of Church-men the Name of God is blasphemed: for 'tis a natural Thought in those who take notice of such Mens Lives, and behold them so prophane, that Religion itself is a Cheat. They may well imagine that Clergy-men laugh among themselves, (as the *Tuscan* Soothsayers are said to have done) that they can so neatly deceive the People, and cheat the World. They are tempted to think that the Name and Function of *Priests* are used only to warrant Vice, and legitimate Evil Practises, and that a Gown and a Cassock are taken up only to cover Prophaneness and Debauchery: tho' indeed they do but make them the more conspicuous and loathsome, and, which is worst, cause Religion to be Evil spoken of. Whence it is that there is nothing more destructive to Religion than the Scandal of *Priests* Lives, which therefore is justly reckoned by the Lord *Verulam* as one cause of *Atheism*. Their Evil Manners make Men question a God, and dispute the Truth of all Religion. This is thus represented by the Pen of a Learned Prelate,

Z

* Those

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“ * Those that are dedicated to Holy Functions are to be put in mind of the great Obligation that lies on them to live suitably to their Profession ; since otherwise a great deal of the Irreligion and Atheism that is among us, may too justly be charged on them : for Wicked Men are delighted out of Measure, when they discover ill things in them : and conclude from thence not only that they are Hypocrites, but that Religion it self is a Cheat. This shews the Necessity of a Strict and Holy Life in a Clergyman : unless he thinks he may venture further than others, to shew that he can do more afterwards in restraining and retrieving himself than they can, as a Mountebank poisons himself, to shew the virtue of his Antidote. But this is in vain : he is like to be overcome and hardened in Sin more than others, because he is so daring and venturous as to Disgrace and Expose Religion it self by acting quite contrary to its Laws : whereas, his Holy Function requires that he should adorn the sacred Institution of Christianity by a godly Practice, and render it venerable and honourable, and bring it into Credit and Esteem in the World.

Again, Our Lives must be Exemplary, because of the *Eminency of our Station*, which

* The Life and Death of the Earl of Rochester.

makes us to be taken notice of by all Men. * If
 " he that hath taken upon him, saith the Fa-
 " mous *Isidore of Pelusium*, to order and regu-
 " late other Mens Manners, Falls and Trans-
 " gresses, he makes his Fault the greater by
 " reason of his Place and Dignity. We lie
 more open to the Publick View than others, all
 our Actions are remarkable, for as we have ma-
 ny Auditors, so we have more Spectators. *Ye*
are the Light of the World, said our Saviour to
 those he designed to be his Apostles, *Mat. 5. 14.*
 As much as to say, You that are great Lumina-
 ries in the Church, must shine with a pure and
 spotless light, for all Eyes are gazing upon you,
 and will observe what Scum and Dimness at
 any time you contract. *You are a City set upon*
a Hill, which cannot be hid, that is, you are
 Persons that are situated above the ordinary le-
 vel, and all Men have you in their Eyes,
 and narrowly scan your Actions, and therefore
 you must not be born down with the Vices of
 the rest of the World. It was sad and deplora-
 ble when Wickedness and Impiety enter'd in-
 to the *Tabernacle*, and stained and bespotted the
 White *Ephods* with Idolatry and Adultery. It
 was a shameful complaint that *from the Pro-*
phets of Jerusalem Prophaneness was gone forth
into all the Land, *Jer. 23. 15.* that the Nation
 was become universally Wicked by the Exam-
 ple of their Spiritual Leaders and Instructors. Is

* Ο τῆς ἀντιθέσεως ὑποκείμενος ὑποκείμενος, μᾶλλον ἀπὸ τῆς ἀξίας ἀποβλέπει
 ἐν τῷ ὑποκειμένῳ. Epist. lib. 2.

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it not as shameful and deplorable that any Ministers of the Gospel are guilty of corrupting the World by their Manners? Yes most certainly, and much more: which made a great Man say, * *A Wicked Priest is the worst Creature upon Earth.* Like *Jeremy's Figs*, those that are bad of this Order, are very bad: they do more hurt to the World, than all Persons besides: for which reason we ought to be of an unblameable Life. The Ministers of Religion should resemble the Deity they converse with.

Thus we see that on all accounts we are obliged to live Holy Lives. We must, like our Blessed Master, *do as well as teach* (*Acts* 1. 1.) we must not only *speak*, but *live* as those that are sent of God. These are the *Urim* and *Thummim* of every Evangelical Priest. To Doctrine he must add Practice: as he must instruct Men in the Duties of Christianity, so he must perform them himself. Parts, and Learning, and Fluency of Speech, Studying, and Reading, and Meditating are of no value without this latter. It is this that fills up the Character of a Minister, this is the finishing stroke, this is the Complement and Upshot of all. *Holiness to the Lord*, is his Inscription and Motto, and his very Name and Profession speaks Piety. For tho' in the Old Testament the People are called *קלִיפִּים* (*Deut.* 9. 29.) and tho' in the New Testament (*1 Pet.* 5. 3.) it is doubtful whether it

* *Bishop Hall's Contemplations.*

be applied to *Ministers* or *People*, yet it is to be acknowledged that the Word was restrained by *Ecclesiastical* Writers, and that very early in the Church, and signified the Ministers of the Gospel, * because (as *Jerom* saith) *They are chosen by God for his Portion and Inheritance, or they choose God for their Part and Portion.* Whence that Learned Father thus infers, *He that is God's Portion, or hath God for his Portion, ought so to exhibit himself that he may be truly said to possess God, and to be possessed of him.* Thus it is evident that those who are dedicated to the Ministry of the Church, are obliged by virtue of their *Title* to exceed others in Sanctity and Piety: or else they mock God, and abuse Men, and prophane the Sacred Call and Ordination, and scandalize their Function, and ruine (as much as in them lies) the Church whereof they are Members. Whence it was the usual Saying of the Pious Dr. *Hammond*, *The Exemplary Vertue of the Clergy must restore the Church.*

I have now dispatched the several Heads which give an account of the *Nature* of the Sacred Office of *Preaching*, and of the *Qualifications* of the Persons who are employed in it. He that is Defective in any of these Particulars that I have mentioned, cannot be said to come up to the Complete Idea and Character of a *Preacher*.

* Epist. 2. ad Nepotian. cap. 5.

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The *Influence* of the whole will be seen in these two things, 1. In that it checks those who negligently and unduly discharge this Office. 2. In that it calls upon all Ministers to discharge it aright.

First, What I have said severely checks those who being of the Ministerial Function, yet negligently and unduly discharge this Great Office. This Reproof concerns such as are *Ignorant* and *Unskilful*, and have no Ability to teach. Tho' they are engaged by their profess'd Employment to seek after Wisdom, yet they shamefully disregard it, tho' they may be said to be *Masters in Israel*, yet *they know not these things* which appertain to their Office. These are those whom our Saviour stiles *Blind Guides*, Mat. 23. 16. and who are call'd by St. Jude, *Clouds without Water, Trees without Fruit, Stars without Light*, v. 12, 13. As there are *Emperics* and *Quacks* in Phylick, so there are in Divinity, and these Men are they: they are Ignorant themselves, and they are generally cried up by those that are so. But it is certain that the Ignorant and Unskilful are not fit for Sacred Ministrations in the Church, for these commonly are the Persons that either promote Irreligion and Atheism, or nourish Superstition and Bigotry.

The Reproof likewise reaches the *Idle* and *Careless*, and such as are not concerned in what manner they discharge this Office. These are not unfitly called *Idol-Shepherds* by the Prophet *Zechary*, for they, like the Idols described by the Psalmist, *have Mouths and speak not*, or if they open

open them, it is to little purpose, because they do it so Coldly and Formally, and Unconcernedly. They huddle up this Work, and take no care and Pains about it : so that (as *Plutarch* saith of * of *Aristophanes* and his Performances) *They neither please the ordinary People, nor can they be indured by the Wise and Sober.* The Remissness in performing our Duty in the Pulpit hath justly brought a Judgment on us, answerable to it, namely, the usurping of the Pulpit by Lay-men. Our wilful neglect in the Ministerial Office is deservedly recompensed in this manner. We have not faithfully attended on our Charge, which we were obliged to look after : and behold ! others have invaded our right who had nothing to do with it.

Secondly, What I have said in the preceding Discourse, reminds the Ministers of the Gospel of their *Duty*, and calls upon them to discharge it aright. My Brethren, you have a Great Work to do, you are to inform Men in the Truth, you are to confute Error and Falshood, you are to correct and reform the Evil Manners of Men, you are to comfort the Afflicted and Disconsolate, you are to rouse and terrify the Obstinate and Perverse : and the *Manner* of doing these things (as I have amply shew'd) requires abundant Care, Skill and Industry, Labour and Diligence. *Who is sufficient for these things ?* saith the Great St. Paul : and this

* Οὐκ εἰς πολλοὺς ἀρξάν, ὅτι τοῖς ἐπιμύτοις ἀνέχεται.

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was the Motto which a Worthy Prelate caus'd to be engraved round his Episcopal Seal, he being sensible how difficult a Work, how mighty a Task it is to discharge the Pastor's Office well. St. Chrysostom had so great a Sense of this that he profess'd * *he wonder'd that any Minister was ever saved*, considering his Great Work, and the general Carelessness in performing it. The Jews in one of their Proverbial Sayings, † *magnify a Calling that will warm a Man*, that will not let him stand idle, but will always find him Business. Such is the Calling and Employment of the *Preacher*, if it be duly exercised: it will certainly keep him in Action, and make him bestir himself, and will never suffer him to stand still.

Let this then quicken the Care of those who are entrusted with the Ministry of the Gospel, and excite them to Act as becomes their Character, and to exert their utmost Power and Might in the Pastoral Office. Whatever the Meaning was that the Priests under the Law were not to *sweat*, Ezek. 44. 18. yet those under the Gospel are not exempted from it, but are commanded to accustom themselves to great Pains and Fatigues, and to *labour in the Word and Doctrine*; 1 Tim. 5. 17. and to *make full Proof of their Ministry*, 2 Tim. 4. 5. and to *fulfil their Ministry*, Col. 4. 17. (which is the same with *finishing it*, Acts 20. 24.) that is, to

* Homil. in Act.
res uos calefacit.

† Magna est ars quæ possessio-

be Diligent, Industrious, Zealous and Indefatigable in the discharging of all the Parts of the Ministerial Duty, notwithstanding the *Discouragement* and *Opposition* they meet with. And meet with these they must. *Noah* was a Preacher of Righteousness above a Hundred Years, and yet we read not that he reclaimed any. It was the Complaint of one of the Prophets, and it might have been taken up at one time or other by the rest, *who hath believed our Report?* Christ thus speaks of himself by that Evangelical Prophet, *I have labour'd in vain, I have spent my Strength for nought*, Isa. 49. 4. And such Language will fit the Mouths of most of the Preachers of the Gospel ever since. A great part of their Auditors is generally Sermon-proof, and no effectual Change is made in their Lives and Manners.

This is the Discouragement which the Preachers of God's Word have met with: and the *Opposition* they have felt is as remarkable. *Moses* was not only threatned by *Pharaoh*, but evilly treated by his own People. Both *Elias* and *Elisha* met with bad Entertainment in the discharge of their Prophetick Office. *Micaiah* was struck on the Face, *Jeremiah* was cast into Prison, and set in the Stocks. So *John Baptist* was first imprisoned by *Herod*, and then put to Death by him for his free and bold Preaching: Our Saviour himself was hated and persecuted, and at last sent out of the World by the *Romans* and *Jews*. And what *Opposition* *St. Paul* and the other Apostle found, the *As*s will briefly inform us. And ever since, Men and Devils have

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have agreed to confront the Ministry, and to abuse and injure the faithful Dispensers of the Gospel. So that *Luther* was in the right when he said, * *It is an Office exceeding Dangerous to Preach Christ.* But notwithstanding this, they must go on in the Discharge of their Duty, and *having put their Hands to the Plough, they must not look back.* The more laborious and industrious they are in their Calling, they must expect to be the less acceptable to some, who (as concerned as they are for their own Canons) take no notice of that of the Apostle, that *especially those who labour in the Word and Doctrine, are to be counted worthy of double Honour,* 1 Tim. 5. 17. for the double and treble honour is generally heaped on those who are Strangers to that *Labour.*

But to hearten and encourage my Brethren, I offer these following Considerations to them. First, they are to cheer themselves with this, that they are the Messengers of God. What greater thing could possibly be said, in honour of the Evangelical Instructors than what our Saviour saith? *As my Father hath sent me, even so send I you,* John 20. 21. As much as to say, Let it be known to the World that you come from me, and you are sent with the same Message that I brought, and you go with the same Authority. This is a Demonstration of your Worthiness, and this should encourage you to do your Duty with cheerfulness and satisfaction

* Colloq. Mental.

of Mind. It is the greatest Honour to be approved of by God, and to stand right in the Esteem of Heaven. and this Honour have all those that are entrusted with the preaching of the Gospel. They cannot doubt of the Divine Approbation, seeing they are sent by Christ himself. On which account they have the honourable Title of *Ministers* (which is much slighted of late) conferred upon them in the Sacred Writings. It was prophetically told that they should be called the *Ministers of God*, Isa. 61. 6. And in several Places in the New Testament this Name is appropriated to the Preachers of the Gospel, and therefore they are fitly stiled *Διᾶκονοι Ministers of the New Testament*, 2 Cor. 3. 6. And the whole Work is called *Διακονία the Ministry*, 2 Tim. 4. 5, 15. because it is a Waiting and Attending upon God, and the Souls of Men. Any Person of that chief Rank of those that are called to the Publick Profession and Practice of the Law amongst us, is said to be *Serviens ad Legem*. It is the Honour of the Chief Officers of the Church of Christ to be *Servientes ad Evangelium*, to be *Ministers* and *Servants* of God in the Work of the Gospel, and they are sent by him for that purpose. The Apostle uses another Term of the like Signification, 2 Cor. 5. 20. *We are* (saith he) *Embassadors for Christ*: and in Eph. 6. 10. *I am*, saith he, *an Ambassador*. Which acquaints us that the Preachers of the Gospel represent the King of Heaven, and are sent and commissioned by him, and shall be asserted and defended by him. Wherefore let this animate them in the faithful discharge of their Trust.

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Secondly, Let them consider that as they are sent from God, so their Message is of the greatest and highest Concern. They are *Servants of the most High God, who shew unto us the way of Salvation.* Every Preacher should think of this, that he hath the Honour and Happiness to be employ'd in the *saving of Mens Souls.* If any do err from the Truth, saith St. James, and one convert him, let him know that he that converteth a Sinner from the Error of his ways, shall save a Soul from death, and shall hide a multitude of Sins, Jam. 5. v. 20. It is very observable that this Apostle here tells us, that *he who converts a Sinner* (which is the proper Character of a Minister of the Gospel) *shall save a Soul*, as if nothing Greater and Higher could be said in his Commendation, as if nothing did more inhanse the Dignity of the Evangelical Office. Ministers are *Saviours*: their proper Employment is to take care of *Souls*, and to see that they be not *lost*. The Definition of a Spiritual Guide is that he *watches for Souls*, Heb. 13. 17. His Business is to study the Welfare of the never-dying Spirits of Men, which are of more value than all the World. Mark therefore what it is that the Apostle makes the *Foundation* of that Esteem and Honour which are to paid to Persons of this Order, *Esteem them very highly in love for their Works sake*, 1 Thes. 5. 13. The most Worthy Work imaginable is the *Converting and Saving of Souls.* This Inestimable Privilege is granted to Ministers, that they shall rescue Souls from Damnation, and put them

them into a capacity of obtaining Pardon and Forgiveness of Sin. That I conceive is the meaning of *hiding a multitude of Sins*. This they shall do by bringing Men to Repentance, and so they shall be a Means to obtain Pardon of their Sins, which is called *hiding of Sin*, Psal. 32. 1.

The Employment of a Preacher is more honourable than that of all other Professions and Callings, because it is conversant about the better Part of Man, his Precious and Immortal Spirit. It is the task of those that profess and practise *Physick* to take care of the Bodies of Men, and keep them in good plight, to banish Sickness and Diseases, to restore Health, and to prolong our Days so far as their Art is able. The *Law* is a most useful and noble Science, for it secures our Rights, Properties and Enjoyments, it tells us what is our own, and teaches us to keep it, and when we have unjustly lost it, to recover it. In short, as the Masters of Medicks have the care of our Bodies, so the Men of the long Robe are concerned in our Estates; and in some Cases they have the Care of our Bodies and Lives, as well as our Livelyhood. Merchants and Tradesmen, Artisans and Workmen are of great Use in the World, and in their several Ranks and Orders, they consult and provide for the Necessity of Mankind, and sometimes even their Curiosity. But that which advances *Divinity*, and the Profession of it above these and other Callings is, that it is conversant about Spiritual and Divine Things,

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Things, and such as chiefly concern the Souls of Men. Therefore by how much the Soul of Man and its Concerns are preferable to those of the Body, Estate and Temporal Affairs; by so much the Employment of the Evangelical Ministers of Christ, whose Business it is to mind the Salvation of Mens Souls, outvies that of other Persons. It must needs be so, because Religion is a far greater and weightier Concern than the Secular and Civil Interest.

Thus God is pleased highly to honour our Calling and us, by making us Instruments for the converting and saving of Souls. I remember it was the Saying of a Great Prelate of this Nation and Church, and once as great a Favourite of his Prince, when one came to him, and gave him the opportunity of discoursing very intimately with him, I have, saith he, passed through many places of Office and Trust, I have had Dignities both in Church and State: but were I assured that by my Preaching I had converted one Soul, I should therein take more comfort than in all the Honours and Offices bestowed upon me, and all the Profits and Preferments I have acquired. This was the Sense and Perswasion of that Great Man. And certainly he was in the right, for the Ministers of the Church, whether of an higher or lower Rank, can take no better way to assure themselves of a lasting Comfort and Satisfaction, than by pursuing the proper Work of their Function, which is to do what they can towards the saving Mens Souls. Yea, this will administer solid comfort

to us, tho' we should meet with ill usage from the World: This, this will cheer and revive us, when nothing else can possibly do it. It would be good to exercise our selves sometimes on this Subject, and treat our selves in such brief Language as this, If this Sermon shall prove serviceable towards that great End, *viz.* the saving of Mens Souls, if by this Discourse but one Soul here shall be seriously put in mind of its Duty, if any one Person shall be startled out of his Sins, and be made apprehensive of his Danger, and look towards God, and Mind his everlasting Concern, how happy should I be in reflecting on this great Honour, what a solace would it prove to my Spirit that I have saved a Soul from Death? As this is the End of all our Sermons, so I should reckon this as the greatest Reward and most substantial Recompense of all my Labours and Enterprizes in the Ministry.

We should thus preach to our selves, as well as to others: and this would render our preaching to others more effectual. We should continually urge it upon us, that our Business is to take care of the Immortal Souls of our Hearers. This should be the ruling and sovereign Principle in the Pulpit, and out of it: this should actuate all our Thoughts, Undertakings and Indeavours. We are to remember that we preach for the saving of Souls. We must call to mind what was said to us when we were ordained *Priests*, at which time the Bishop told us, that it is our Office *to feed and provide for the Lord's Family, to seek for Christ's Sheep that*
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are dispersed abroad, and for his Children who are in the midst of this naughty World, that they may be saved thro' Christ for ever. Let us not betray this Trust reposed in us. The Souls of Men and Women are committed to our charge: let us be faithful Stewards, and let us be very active and stirring. Yea, how is it possible we should be otherwise, when we consider what is the design of our Office? Did Pastors and Ministers weigh this aright, they would never preach coldly and unconcernedly, they would always shew great Vigour and Life in their Discourses: they would instruct more accurately, they would reprove more sharply, they would exhort more affectionately, they would administer Comfort more compassionately, and they would perform their whole task more industriously and zealously. In a higher Sense than that famous Limner of Old said, he *Limn'd* may they say, they *Preach, for Eternity*. Their great Employment is to fashion the Immortal Souls of Men for a Blessed Eternity. And therefore (with that noble Artist) they must think no Pains too much, no Study too great or too long for so worthy a Design. They must with the Apostle become all things to all Men, that they may by any Means save some. They must remember that they are consecrated and set apart to no other End than to be Guides and Conductors of Souls, to fit them for a better World after this, and to lead them to Eternal Blessedness. The Excellency then of this Work is a powerful Encouragement to us.

Lastly,

Lastly, We may be excited to our Duty by often urging this on our Minds, that we must give an Account of the Souls we have had the Charge of, *Heb. 13. 17.* Those are dreadful Words in *Ezek. 3. 18.* *If thou speakest not to warn the wicked from his wicked way, to save his Life, his Blood will I require at thy hand.* And the same we read again in the 33 Chapter, v. 8. There is the *Blood of Souls*, as well as Bodies : for there is the Life *Corporeal* and *Spiritual*, and accordingly there is a twofold Murder, namely a destroying of the *Bodily* or the *Spiritual* Life. And this latter is twofold likewise, to wit, the murder of our own or other Mens Souls. The first is by our willful commission of Vice, and obstinately persisting in it : thus we are Felons of our selves, we are guilty of Self-Murder, we destroy our own Souls. The Second is the indamaging and ruining the Spiritual Health and Life of our Brethren, and this is done by our being the Causes of their neglecting their Duty and sinning against God. Herein all are concerned, but especially Ministers. They whose Office it is to save Souls, are the Murderers of them, if they refuse to inform and instruct them, to convince them of the Error of their Ways, to reprove and rebuke them.

This is plainly gathered from the Apostle's Words in *Acts 20. 26, 27.* *I am pure from the Blood of all Men, for I have not shun'd to declare unto you all the Counsel of God.* We are guilty

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of the *Blood* of those whom we do not sufficiently acquaint with the Will and Counsel of Heaven, whom we do not warn, whom we do not endeavour to awaken out of their Security. Those Ministers and Preachers that rebuke not Sinners, that check not Vice, but by their Silence or faint Reproofs do rather encourage it, are Murderers of Souls. True Priests indeed, *Bloody Sacrificers!* They may be afraid that those poor Murder'd Creatures will bleed afresh in their Presence, and at their Approach, at 'tis said, hath sometimes happen'd after the Murder of some Bodies. A Preacher is guilty of all the Swearing, Drunkenness, Whoredom, and other Enormities committed by his Hearers, if he doth not reprove them, if he doth not forewarn them of the Danger they are in, and set before them the dismal Consequences of their persisting in these Vices. We are set by God to be Monitors to the World, to give Men notice of their Miscarriages, and of the Peril that accompanies them. We are Watchmen over Souls, according to that in Ezek. 3. 17. *I have made thee a Watchman unto the House of Israel, therefore give them warning from me.* The Office of a Watchman is to stand upon his Guard, and to descry Danger afar off, and to give them warning of its approach. When we see Men go on in their sinful Ways, and thereby hazard their Eternal Safety, it is our Duty to admonish and warn them of the dangerous State they are in, and not to cry Peace, Peace, and to sooth and flatter them in their Folly and Guilt. may we
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ever think of this; and betake our selves to our Duty with great Serioufness and Earnestness, that we may not at the last Day answer for all those crying Sins which we forbore to tell Men of.

But we ought not to be dejected and affrighted at our ill Success if we have the Testimony of our Consciences to vouch us that we have done our Duty. This must satisfy us that we have discharg'd our Office, and freed our Consciences, and deliver'd our own Souls. And as for those to whom we were willing to preach the Word of God *whether they will hear, or whether they will forbear, yet shall they know that there hath been a Prophet among them.* Ezek. 2. 5. And we are to remember what the Apostle saith, 2 Cor. 2. 15, 16. *We are unto God a sweet Savour of Christ both in them that are saved and in them that perish: to the one the savour of Death unto Death, to the other the savour of Life unto Life.* God approves of his Ministers, not by the Event of their Labours, but by their Faithfulness and Diligence therein. If they do their best, they are accepted, tho' there be no fruit of their Undertakings. There are some Bodily Maladies that are too hard for Physicians: yea, there were some Diseases (as well as Devils) that the Apostles could not master. But as *Seneca* saith rightly, * If a

* Medicus, si omnia fecit ut sanaret, peregit partes suas. De Benefic. lib. 7.

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Physician doth all he can towards the cure of a Patient, he hath done his Part, and as much as could be expected. The same is to be said concerning him that hath the Cure of Souls, and sincerely acts according to his Ability; he hath done all that is required of him, and his hearty Endeavours to save Mens Souls shall be rewarded.

But to dismiss the bare *Supposition*, let us go about our Work, and not despair of Success. Let us enlighten the dark World, and call Men off from their vicious Courses, and warn them of the Judgments of God, and invite and allure them by the tenders of Grace and Mercy, and commend Religion to them by our own Examples, and every way approve ourselves to God in the discharge of our Pastoral Duty: and then we may with good reason hope, thro' the Divine Blessing, to *see of the Travail of our Souls*, and to reap here the Fruit of our Labours in the Conversion of many Souls, as well as hereafter in the Fruition of everlasting Glory. For we are assured that *they that be Wise* (so Wise as to take care of their own Souls) *shall shine as the brightness of the Firmament*: But *they that turn many to Righteousness* (which is the Pastors Office, shall shine) *as the Stars for ever and ever*, that is, with a more Glorious and Redundant light than others. Wherefore let us shine now, that we may shine hereafter with the greatest heavenly Lustre. Let us (as the Apottle St. Peter Advises, *Epist. 1. Chap. 5.*
v. 2.

v. 2, &c.) feed the Flock of God which is among us, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready Mind: neither as being Lords over Gods Heritage, but being Ensamples to the Flock. And, thus behaving our selves, let us be encourag'd by what follows, When the Chief Shepherd shall appear, we shall receive a Crown of Glory that fadeth not away.

F I N I S.

Errata in the Book.

PAGE 18. l. 5. from the bottom, after *this* insert *End.* p. 24. l. 21. r. *comprehends.* p. 29. l. 12. after *for* insert according to St. Jerom. p. 43. l. 4. r. *Preachers.* p. 45. l. 15. r. *his.* l. 25. aft. *have* insert *hence.* p. 48. l. 28. r. 1. p. 51. l. 6. bef. *is* inf. *as.* p. 52. l. 1. bef. *a* inf. *and.* p. 54. l. 6. r. *Religion's.* p. 99. l. 17. r. *were.* p. 100. l. 20. r. *become.* p. 102. l. 1. r. *these.* l. 8. r. *Diseases.* p. 117. l. 24. dele *it.* p. 131. l. 7. from the bottom, r. *begin.* p. 134. l. 3. r. *execute.* p. 136. l. 19. & necessary r. *answerably.* p. 137. l. 21. aft. *saith,* add in his own Person as well as *Christ's.* p. 140. l. ult. r. *an.* p. 141. l. 10. r. to p. 144. l. 3. aft. *we* inf. *must.* l. 25. f. *vain* r. *vague.* p. 158. l. 6. from the bottom, r. *in some,* p. 163. l. 17. dele *first.* p. 164. Marg. r. *magis.* p. 166. l. 15. r. *strange.* f. *sofiness* r. *sottishness.* l. 18. r. *Showers.* p. 171. l. 8. from the bottom dele *sharply.* p. 174. l. 6. r. *up.* p. 180. l. 3. r. *in.* p. 208. l. 13. r. *are.* p. 212. l. 16. r. *dialectic.* p. 218. last, f. *that is they,* r. *so these.* p. 224. l. 4. af. *be* inf. *a.* p. 227. l. 6. from the bottom, r. *a* mark of *Pedantry.* p. 228. l. 3. from the bottom af. *and,* make half a Parenthesis. p. 240. l. 6. r. *strange.* p. 288. l. 22. r. *into.* p. 304. l. 4. r. *makes.* p. 308. l. 17. af. *are* inf. *not.* f. *inveigh* r. *inveigled.* p. 321. l. 7. r. *accouter'd.* p. 327. l. 11. r. *those.* l. 21. r. *order.* p. 328. l. 12. before *Cyprian* make this Mark † p. 329. l. 25. r. *ever.* p. 337. l. 1. dele *up.* r. *goodness.* p. 344. Marg. r. *magna.*

In the Greek and Latin in the Margin there are some Mistakes which require Amendment.

Errata in the Preface, p. 9. l. 6. r. *disparage.* p. 10. l. 24. r. *your.* p. 13. l. 26. r. *hear.* p. 24. l. 3. af. *is* inf. *in.* p. 32. l. 14. r. *Men.*

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